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A LEXICOGRAPHICAL STUDY OF THE GREEK INSCRIPTIONS

By HELEN M. SEARLES

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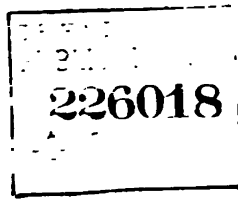
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A LEXICOGRAPHICAL STUDY OF THE GREEK INSCRIPTIONS.

BY HELEN M. SEARLES.

THE words discussed in this paper have been for the most part taken from material collected for a Lexicon of the Greek Dialect Inscriptions. When Professor Buck, in the spring of 1896, suggested the latter work, it seemed possible to accomplish the task within two or three years. But, as the work developed, the necessity of more time became evident. It was then decided to discuss the new and rare words in a preliminary paper, which should at the same time serve as a study for the lexicon. The original plan for a full treatise has not been abandoned, but on the contrary somewhat extended. It was not the intention at first to include words from the Attic inscriptions, but according to the present plan this dialect will have its place with the others. For this paper, however, the Attic material has not been collated with the same fullness as that of the other dialects. In fact, its treatment here is mainly restricted to the citation in the list of "New Words" of such hapaxlegomena as are noted in the indices of the Attic Corpus, or have been met with in desultory reading. Under "New Words" are included not only words which are strictly unknown outside of inscriptions, but also those known elsewhere only in glosses.

There has been some difficulty in deciding what formal differences should be taken as constituting a new word; of course mere dialectic variation has not been so regarded, not even such as represents a different ablaut grade. So, forms like *δείλομαι*, *βέλλομαι* for Attic *βούλομαι* are not given. But words showing different suffixes from the corresponding Attic forms are included, though not if the difference is merely a variation between verbs in *-άω* and *-έω*.

The work is based upon a collection of the material accessible to the author and published before the end of 1897. It can hardly be expected that the list will prove absolutely complete, but it is hoped that not many of the important new words have been omitted. Under "Rare Words and Rare Meanings" are cited words which are so infrequent in literature that an additional citation is of interest, and also words which are used in a sense different from the usual meaning in literature. As no rigid rule as to the degree of infrequency or divergence in meaning can be applied, the choice of words for this second list is necessarily somewhat arbitrary. A brief list of "Poetic Words" found in prose inscriptions is added; further, a discussion of a few groups of synonyms drawn from the various dialects.¹

There are few existing works of this character. The *Συναγωγή Λέξεων Ἀθησαυρίστων* of Kumanudis (1883) treats, as its title indicates, only of words which are not to be found in the Thesaurus; while the aim of the present work has been rather to show as a whole the important contribution to the lexicography of the Greek language furnished by the inscriptions. No word has been rejected because it is already in the Thesaurus, or even in Liddell and Scott. This is the more justifiable since, owing to recent discovery and study, it is possible in nearly every case to add something to the lexicographical work already done. Again, the work of Kumanudis includes a large proportion of late Roman and Byzantine words. In this paper such words have been omitted. So far as the dates are known, no words have been taken from inscriptions belonging to the Christian era, with a few exceptions. The scope of this work is also different from that of the *Συναγωγή*, in that it includes a brief discussion of the form whenever it has seemed desirable, either for interpretation or on account of some phonetic peculiarity.

In the *Commentationes Woelflinianae*, pp. 350-362, Dr. Ludwig Bûrchner has some "Addenda lexicis linguae Graecae," chiefly late Roman and Byzantine words. Also, in the *Zeitschrift*

¹It has been found necessary to postpone the publication of this section on synonyms, to which some references are made in the other parts.

f. d. österr. Gym., 42 (1891), pp. 481-486, J. Simon gives a "Probesammlung" from a new collection which, so far as I am able to learn, has not yet appeared. His plan is very similar to that followed by Kumanudis, and the examples given are words which do not occur in the *Συναγωγή*. For the poetical words there are two important articles—"Poetic Words in Cyprian," H. W. Smyth, AJP. VIII, p. 467, and "Vocabula Homerica in Graecorum dialectis" (1876), Kleemann. This latter work deals largely with glosses. It is, of course, out of date, as so many valuable additions to the material have been made since its publication.

A partial list of abbreviations is given below. The Collitz Sammlung der griechischen Dialekt-Inscripfen is made the basis of the work, and the inscriptions which have been published therein are always cited first by their number in this collection, even where a different reading is adopted. *All citations by numbers only, without designation of the work, refer to this collection.* Other sources are given in the list of abbreviations. Inscriptions not included in any of the larger collections are cited by reference to the journal in which they were first published. A few exceptions are noted in the list below. The question of transcription has been a difficult one. For the word under discussion certainly the exact testimony of the stone must be given. Where this differs in any way from the transcription, it is shown by inscriptional capitals in parentheses. But since the citations of context are made for the purpose of interpretation, it has seemed best to give these only in transcription. If words occurring on the stone have been omitted as unnecessary for the purpose of the citation, their absence is indicated by dashes. Words missing from the stone are either supplied in brackets as edited or replaced by dots.

Quantities are marked only in the headings. In "New Words" the headings are given in the form cited. Under "Rare Words" the Attic form is used.

Dates are given approximately, according to the best authority available, for the earliest occurrence of the word. If other dates

are of significance, these, too, are given; otherwise not. The Gortynian Law-code has been assigned to the fifth century with Kirchhoff and the French editors of *Insc. Juridiques*, though with some hesitation. The new Delphian Labydean inscription seems in character to belong rather to the fifth century than to the fourth, notwithstanding its representation of the long vowels. This, too, is the decision of Homolle. The Elean inscriptions are dated according to Dittenberger in "Olympia." The Cyprian inscriptions are left for the most part undated; cf. Meister, *GD. II*, pp. 192ff.; Hoffmann, *GD. I*, pp. 38ff. The dates are too much a matter of conjecture to make anything more than tentative dating possible. The dates given are inclosed in square brackets immediately after the definition.

I am unwilling to offer even this preliminary paper without expressing my indebtedness to my former instructors, Professor Walter Ray Bridgman, of Lake Forest University, and Professor Benjamin Ide Wheeler, of Cornell University. To my present instructors, Dr. Alfred William Stratton, who has made many valuable suggestions in the course of the proofreading, and Professor Carl Darling Buck, who not only suggested the work, but has also given it constant and invaluable criticism, I am especially indebted.

ABBREVIATIONS.

AJA. = American Journal of Archaeology.

AJP. = American Journal of Philology.

And. = Inscription concerning the Mysteries, found at Andania. *Cauer*² 47; Dittenberger, *Sylloge* 388; Sauppe, *Ausgewählte Schriften*, pp. 261ff.

Arch. Zeit. = *Archaeologische Zeitung*.

BB. = *Beiträge zur Kunde der indogermanischen Sprachen*, herausgegeben von A. Bezzenger.

BCH. = *Bulletin de Correspondance Hellénique*.

Ber. d. sächs. G. d. W. = *Sitzungsberichte der Königl. sächsischen Gesellschaft der Wissenschaften*.

Berl. Woch. = *Wochenschrift für klassische Philologie*. Berlin.

Boisacq, DD. = *Les Dialectes Dorien*. 1891.

Br. Mus. = *The Collection of Ancient Greek Inscriptions in the British Museum*. Part I, Hicks, 1874. II, Newton, 1883. III, Hicks, 1886. IV, Hirschfeld, 1893.

Brugmann = *Grundriss der vergleichenden Grammatik*. Vol. I (second edition), 1897. Vol. II (first edition).

Cauer = *Delectus Inscriptionum Graecarum*. P. Cauer. Second edition, 1883.

CIA. = *Corpus Inscriptionum Atticarum*.

CIG. = *Corpus Inscriptionum Graecarum*.

CIGS. I. = *Corpus Inscriptionum Graecarum Septentrionalis*. I. Ed. W. Dittenberger. (Megara, Oropus, Boeotia.) 1892.

CIGS. III. = Same. Vol. III. (Phocis, Locris, Aetolia, Acarnania, Islands of Ion. Sea.) 1897.

Crete (or Gort.) Comp. = *Le Leggi di Gortyna e le altre Iscrizioni Arcaiche Cretesi*. Domenico Comparetti. 1893.

Curt. Stud. = *Studien zur griechischen und lateinischen Grammatik*. 1868-78.

Danielsson. Epigr. = *Epigraphica*, O. H. Danielsson. Upsala, 1890.

Ditt. Syll. = *Sylloge Inscriptionum Graecarum*. 1883.

Epid. K. = *Fouilles d'Epidaure* par P. Kavvadias. 1893.

Ἐφ. Ἀρχ. = *Εφημερίς αρχαιολογική*. Athens.

Gilbert = *Handbuch der griechischen Staatsaltertümer*.

Hoffmann GD. = *Die griechischen Dialekte*. I, 1891; II, 1893.

IF. = *Indogermanische Forschungen, Zeitschrift für indogermanische Sprach- und Altertumskunde*.

IG. Ins. = *Inscriptiones Graecae Insularum*. De Gaertringen. 1895.

IG. Sic. et It. = *Inscriptiones Graecae Siciliae et Italiae*. Kaibel. 1890.

Ins. Jurid. Gr. = *Recueil des Inscriptions Juridiques Grecques*. 1895.

Ion. Bechtel = *Inscripfen der ionischen Dialekte*. 1887.

Jbb. f. Philol. = *Jahrbücher für classische Philologie*. Fleckeisen.

Kaibel = *Epigrammata Graeca ex lapidibus conlecta*. 1878.

Kühner-Blass = *Ausführliche Grammatik der griechischen Sprache*. Third edition, 1890.

Kum. = *Συναγωγή Λέξεων Ἀθηναίων*. A. Kumanudis. 1883.

KZ. = *Zeitschrift für vergleichende Sprachforschung*, begründet von A. Kuhn.

Lac. M. = *De titulorum Laconicorum dialecto*. P. Müllensiefen. 1882.

Latyschew = *Inscriptiones antiquae orae septentrionalis Ponti Euxini*. 1885.

LeB.-F. = *LeBas, Voyage archéologique*, ed. Foucart.

Meister GD. = *Die griechischen Dialekte*. Vol. I, 1882; Vol. II, 1889.

Meyer = *Griechische Grammatik*. G. Meyer. Third edition, 1896.

Mitth. = *Mittheilungen des deutschen archäologischen Instituts in Athen*.

Mus. Ital. = *Museo Italiano di Antichità classiche*. Florence, 1885 ff.

Ol. = *Die Inschriften von Olympia*. W. Dittenberger and K. Purgold. 1896.

PBB. = *Beiträge zur Geschichte der deutschen Sprache und Literatur*.

H. Paul and W. Braune.

PH. = *Inscriptions of Cos*. Paton and Hicks. 1891.

Philol. = *Philologus*. *Zeitschrift für das klassische Altertum*.

Rev. Arch. = *Revue Archéologique*. Paris, 1844 ff.

Rev. d. Ét. Gr. = *Revue des Études Grecques*.

Rh. M. = *Rheinisches Museum für Philologie*.

- Roberts = Introduction to Greek Epigraphy. E. S. Roberts. 1887.
Schmidt, Plur. = Die Pluralbildungen der indogermanischen Neutra.
1889.
Schulze, Quaest. Ep. = Quaestiones Epicae. W. Schulze. 1892.
SGDI. = Sammlung der griechischen Dialekt-Inschriften. Collitz and
Bechtel.
Skias, Kr. D. = *περὶ τῆς κρητικῆς διαλεκτοῦ*. Athens, 1891.
Swoboda = Die griechischen Volksbeschlüsse. H. Swoboda. 1890.
Tab. Heracl. = Tables of Heracleia. Cauer 40, 41; Meister, Curt. Stud.
IV, p. 355.
Wien. Stud. = Wiener Studien: Zeitschrift für classische Philologie.
Z. f. öst. G. = Zeitschrift für die österreichischen Gymnasien. Wien.

NEW WORDS.

ἀγαίος, *admirable, desirable*. [V] Delph. BCH. 1895, 1ff. D.₃₈ ἐπέδωκε — καὶ τὰν ἀγαίαν μύσχομ. Cf. Hesych. ἀγαῖον· ἐπίφθονον; Etym. M. 8, 50, ἀγαῖον· ἐπίφθονον ἢ θαυμαστόν. As Homolle, l. c., p. 60, says, this adjective is vague, but it is hardly to be rejected with Dragumis, BCH. 1895, 297, who reads ἀγατάν.

ἀγέρτας, *collector*. [I] Taur. IG. Sic. et It. 424 I.₃₅, II.₃₅, III.₃₅ παρὰ δὲ ἀγέρταις τοῖς . . . This word is defined in L. & S. as a "collection of dues," but σιταγέρτης is given correctly.

ἀγνέω = ἄγω. [II] Aetol. 1413, ἀγνηκώς, 1411.₁₈ ἀχνηκώτας; Lac. (Amyclae) Cauer 32, διεξαγνηκέναι; Berl. Pap. I, 17–20 (Meyer, p. 587) ἀγνέουσι. Cf. Hesych. ἀγνείν· ἄγειν. Κρήτες; ἀγνεί· λαμβάνει; also ἄγνηκε· (for ἀγνησόει of the text; cf. Ahrens II, p. 337) ἀγήοχε. Λάκωνες. Both ἀγν- and ἀγ- are used in the same inscription 1411.₁₂ εἰ δέ τις ἄγηι — — τοὺς ἀχνηκώτας, and 1413.₂₀ ἀγνηκώς—εἰ δέ τις κα ἄγη — —. The Laconian inscription shows traces of Aetolian influence, nevertheless it is quite possible that διεξαγνηκέναι, in view of the gloss, is to be taken with Cauer as Laconian. Then, this inscription, too, shows both roots. In no inscription from Crete is ἀγνέω found, although Hesychius cites it from this dialect. The reduplicated perfect of ἄγω does not occur in Aetolian and seems to have been replaced by the perfect of ἀγνέω. The χ in ἀχνηκώτας is to be taken with Meyer, § 279, as purely graphic. The development, however, of γ to a spirant is hardly to be assumed in the absence of other evidence.

ἀγωνάριον, "*a kind of college examination or competition among the members.*" [138] Cos PH. 43a., b, καὶ ἀγωνάριον ἀνήβων.

ἀδηνέως, *without fraud, plainly*. [V] Ion. (Chios) Bechtel 174b.₁₀ κηρυσσόντων καὶ διὰ τῆς πόλεως ἀδηνέως γεγωνέοντες — —. Cf. Hesych. ἀδηνέως· ἀδόλως, ἀπλῶς, χωρὶς βουλῆς; Bekk. Anecd. I,

p. 341 ἀδηνέως: ἀπλῶς καὶ ἀταλαιπώρως, κατὰ στέρησιν τῶν δηνέων καὶ μεριμνῶν. See Smyth, § 716, who prefers this explanation, which is given by Haussoullier, BCH. 1879, 23, to that of Röhl, who explains as = ἄδην (*quantum opus erit*). ἀδηνής is suggested by Valckenaer in Sim. Amorg. 7, 53, where Bergk reads ἀληνής.

ἄξετώ, convict. [186] Delph. 2034, εἰ δέ τί κα ἄξετωθέωντι περὶ Νεοπάτραν πεπονηρευμένοι ἢ τῶν Νεοπάτρας ὑπαρχόντων τι, κύριοι ἐόντων οἱ ἐπίνομοι κολάζοντες αὐτάς, etc. Cf. Hesych. ἄξετον· ἄπιστον. Σικελοί, cited by Hartmann, de dial. Delph., p. 5. The complete explanation is given by Bannack, Stud. I, 248, who compares 1819, εἰ δέ τι νοσφίζαντο Κωμικὸς ἢ Ἴωνις τῶν Μαρα[ί]ου καὶ ἐξελεγχθείη <ι>σαν, etc. ἄξετώ is the equivalent of Attic ἀναζητέω, while in the gloss of course the α is the negative prefix. For ἀ- = ἀνα- see also Kretschmer, KZ. 33, 566. ζετώ is formed from a participle ζε-τός seen in the gloss, as ζητέω from *ζη-τός, the relation of ζετός to ζη-, δι-ζη-μαι being the same as that of θε-τός to θη- in τίθημι.

ἀφλανέως, openly, without concealment (?). [V] Elis 1156, = Roberts 296 = Ol. 7, ἐξαγρέων καὶ ἐνποιῶν σὺν βωλαῖ [π]εντακατίων ἀφλανέως (ΑΦΛΑΝΕΟΞ) καὶ δάμοι πληθύνοντι δινάκοι. Cf. Hesych. ἀλανές· ἀληθές; ἀλανέως· ὀλοσχερώς. Ταραντῖνοι; ἀλλανής· ἀσφαλής. Λάκωνες. It can hardly be doubted that the word must be explained by the glosses cited. Its exact meaning, however, is not clear. The order of the words would indicate that it modifies what precedes, and it was so interpreted by Röhl, IGA. Add. N. 113c, and by Bücheler, RhM. XXXVI, 621 f. The latter translated by "ungefähr," and made the word a modifier of πεντακατίων; the former, laying stress on the gloss ὀλοσχερώς and bringing into connection ἀολλής and ἀλής, interpreted it as a modifier of the phrase βωλαῖ πεντακατίων and translated "senatu pleno." Meister, GD. II, p. 72, criticises fully both these interpretations. He thinks that a quorum in a matter of religious observance would not be defined as *about* five hundred. His objection to Röhl's explanation: that, if a modifier of βουλή, the word should be an adjective, not an adverb, is convincing. Dittenberger, Ol. 7, sustains this objection. He thinks irregularity in the order of words

in an Elean inscription of this character is not important. He inclines to interpret the word as = *ἀσφαλῶς*, used in the sense of *ἀνατεῖ* (*sine fraude sua*). Meister, GD. II, p. 24, translates "sicher (i. e., ungefährdet) ändern." It seems, however, that the gloss *ἀσφαλῆς* should be regarded as secondary, and the real meaning be sought in *ἀληθές*. Professor Buck has suggested that an adverbial meaning, *certainly, without fail*, which would suit this connection and at the same time indicate the line of development which led to the gloss *ὀλοσχερῶς*, might be assumed for the passage in question, and be taken in close connection with the preceding words. It would then be translated: "Amendment may be made with the consent of the council without fail and with the full assembly." But I am inclined to think that, while some such general meaning may be inferred from *ὀλοσχερῶς*, the word has a more specific meaning here. I would translate: "Amendment¹ may be made with the Boulé of five hundred *openly* and with a majority¹ of the assembly." The -*φλ*- suits admirably the gloss *ἀλλανῆς*; cf. also *ἀλλαθεάδας*.

ἀί, ἀίν = *ἀεί*. [319-317] Aeol. 304 A₃₄₋₃₈ *ἄι*; Thess. 361 B₁, *ἀίν* and in the compounds *ἀίονται*, CIA. II, 329₁₁, *ἀιδασμος*, Bechtel 183a₃₀, b₃₀. These words are to be taken with J. Schmidt, KZ. XXVII, 298 ff., as forms of an old *i*-stem, as Goth. *aiwins*. See Meyer, p. 401, n. 1. (Otherwise Meister, GD. I, p. 72; Hoffmann, I, p. 387.) Schmidt argues rightly that -*ν* must denote a case-form, since *ν*-movable is unknown to Thessalian, and that *ει* is not represented by *ι* in Thessalian.

ἀιδασμος, *subject to perpetual payment*, as land *on perpetual lease*. [IV] Ion. Bechtel 183a₃₀, b₃₀ = BCH. 1879, 244. (Here the inscription is given entire. For citation see below.) The larger part of this inscription is in the *κοινή*, but a few words belong to the local dialect. This word has been generally confused with *ἄδασμος*. Haussoullier, l. c., p. 250, says "pour *ἄδασμον*;" Smyth, Ion. Dialects, § 210, "*αἰδασμος* is an unexplained form for *ἄδασμος*." Bechtel, l. c., says "neu und nicht zu rechtfertigen ist zweimaliges *αἰδασμος* = *ἄδασμος*, von der Abgabe befreit." As for

¹ See *πληθύνει* and *διτάκει*.

the meaning, Hausoullier understands as "not subject to taxation," contrasted with *ἐκατοστηρία*, which was land subject to a special tax both before and after the lease. But this would separate the word from the *δασμός* of l. 19. For, comparing A, ll. 5ff. *τετρακόσται εἴκο[σι δρα]χμαί. Ἀναξίδημος Ἡραγόρου Κλυτ[ίδαις] καὶ Κλυτιδέων τῶι ἄρχοντι Ἀργέ[αι Ἀρισ]τομήδους· ἡ γῆ ἡ ἐν Δελφινίῳ ἡ τ[είως Κ]αυκασίωνος τοῦ Βασιλείδου, καὶ [τὰ ἐπό]μενα τῇ γῇ πάντα ἐστὶν ἐμὰ καὶ [ἡ οἰκίη] ἡ ἐν Ἀνδίνῃ ἣν οἱ ὀρίσται ὥρι[σαν Κλυ]τιδῶν εἶναι καὶ ἣν Λεώφρων ὁ Δε[.... ἐδ]ίκασεν ἐκατοστηρίην εἶναι· ἔσ[τιν δὲ ἡ] ἀξίη πεντακισχιλίων στατήρων, ἀποδίδ[οντος ἐμοῦ Κλυτίδαις ἑτεος ἐ[κάστου] τριάκοντα τάλαντα ξύλων ἐν [τῶι] τῶι ἄλσει κείμενα, ὅταν ἡ ἀγῆ ἡ[ι καὶ τετ]ρακοσίας εἴκοσι δραχμὰς ἐμ μ[ηνὶ Ἀρτε]μισίωνι, τὸμ πρώτον δασμόν ἅμα [πρώτῳ] ἔτει μετὰ Ἀλσωνα πρύτανιν καὶ [τοὺς ἄλ]λους ἅμα ἐνιαυτῶι ἕκαστον with B, ὁ ἀνε[λόμενος τῇ γῇ τὸ ἐνηλὰ]σιον ἀποδώσει ἐμ μηνὶ Ἀρτεμισίωνι τῶ[ι μετὰ] ἡν πρύτανιν καὶ τῶν ἄλλων ἕκαστον ἅμ' ἐ[νιαυτῶι], it is clear that τὸμ πρώτον δασμόν refers to the first yearly payment of the lessee to the owners, the first installment of the *ἐνηλάσιον*.*

By taking this word as a possessive adjective formed from a compound of *ἀί* and *δασμός* we account for the form and at the same time secure a meaning which brings the word into connection with the *δασμός* of l. 19. It simply states what according to Hausoullier, p. 250, was tacitly understood, namely, "La durée du bail, n'étant pas indiquée, est illimitée;" cf. the phrase *κατὰ βίω* of the Heracleian Tables, *εἰς τὸν ἅπαντα χρόνον*, Munychia, and other similar expressions. See BCH. 1879, 250, n. 1. The word *δασμός* may indicate a recognition of the proprietary rights of the Klytidae and a feeling that the annual payments were really of the nature of tribute.

ἀκαταβολέω, *fail in making payment*. [171] Delph. 1804, *κατενεγκάτω δὲ Ἀφροdisία τὸν [ἔ]ρανον τὸν βρομίῳ οὐ ἐγγενεῖ Ἰατάδας μὴ ἀκαταβολέουσα μηδὲ καταβλάπτουσα Ἰατάδαν· εἰ δὲ μὴ κατενέγκαι Ἀφροdisία τὸν ἔρανον ἢ καταβλάψ<a>αι τι --*.

ἀκεύω, *guard, watch*. [V] Gort. Law-code II₁₇.₁₈ *αἱ κα τὰν ἐλευθέραν ἐπιπρήται οἴφεν ἀκεύοντος καδεστᾶ*. Cf. Hesych. *ἀκεύει*.

τηρεῖ. Κύπριοι. This gloss gives the satisfactory explanation. The word must be separated from ἀκούω. See Comparetti, p. 164; Kretschmer, KZ. 33, 565.¹ The latter suggests that ἀκ-, *sharp*, is probably to be seen in ἀκεύω as well as in ἀκούω. The original meaning would then be general, *be keen*, which might easily be specialized to *guard, heed*. There is a proper name Ἀκευσῶ Anaphe 3451, which seems to contain the same verbal stem.

ἀκροσκιρά, *wooded height*. [IV] Tab. Heracl. I._{63.71} δύο (ὄροι) δὲ ἐν ταῖς ἀκροσκιραῖς, also δύο δὲ ἐπὶ τῶν ἀκροσκιρῶν —. Cf. σκίρος I.₁₀ (common) and the glosses of Hesych. σκείρος· ἄλσος καὶ δρυμὸς, Φιλητᾶς δὲ τὴν ῥυπώδη γῆν; σκίρα· χωρία ὕλην ἔχοντα εὐθετοῦσαν εἰς φρύγανα.

ἀλεκχώ (?) = ἄλοχος. [V] Delph. BCH. 1895, 1 ff. D.₁₂. Homolle transcribes and translates as follows: καὶκ' αὐτὸς θύῃ ἡιαρῆιαν καῖκα λεκχ' οἱ παρῆι καῖκα ξένοι φοῖ παρέωντι ἡιαρῆια θύοντες καῖκα πενταμαριτεῶν τύχη. "Soit que le Labyade sacrifie lui-même la victime, ou que sa femme avec son assistance, ou que des étrangers avec son assistance sacrifient des victimes, ou qu'il se trouve en fonctions de cinq jours." This passage follows the enumeration of the obligatory feasts to be observed by every member of the clan in one of the ways here described: 1) He may perform the sacrifice personally; 2) his wife may perform it in his stead (?); 3) the strangers present in his home may make the sacred offerings, or, 4) he may be engaged in the duties of a πενταμαριτής. The clause containing this word is extremely difficult. Homolle, l. c., p. 57, gives six possible transcriptions. None is entirely satisfactory. Dragumis, p. 298, choosing the same reading as Homolle, cites Hesych. λέχος· γάμος and translates "ou qu'on célèbre des noces chez lui," which is even more incomprehensible than Homolle's explanation. Keil, Hermes XXXI, p. 508, objects to Homolle's transcription on the ground that in the dialect of this inscription φοῖ not οἱ is to be expected, as indeed it is written immediately below; λεκχοι

¹ For the various attempts to connect with ἀκούω see Baunack, Ins. v. G., p. 54; Skias, Kr.D. 131; Bechtel, SGDI. 3451; Meister, Gr.D. II, 232.

therefore forms one word, presumably in the dative case. On this assumption Keil takes *παρῇ* from *παρήμι* and translates "or if he has given it over to his wife," thinking that in Doric conditions of society the wife might possibly perform priestly duty. I have, however, been unable to find any Greek parallel for such an arrangement. The other difficulty which Keil sees in the use of a different word for *γυνή* does not seem serious. In the Delphian manumission decrees there is a single occurrence of *ἐρπούσας* instead of the usual *ἀποτρέχουσας*, and *δείληται* occurs three times in the place of *θέλη*. Keil seems to prefer *λεκχώ*,¹ though he takes up the discarded *ἀλεκχοῖ* of Homolle as not wholly impossible. It has seemed to me more probable that the compound was used. The omission of the article on this assumption may be due to the apparent identity of the recurring *καῖκα*. *ἄλοχος* is a poetical word, but is cited as Cyprian in Bekk. Anecd. III, p. 1095, *Κυπρίων· ἄλοχος· γυνή*. The spelling *-κχ-* is purely graphic. See Blass, *Ausspr.*, p. 101.

ἄλιασμα, 1) *assembly* (not technical), 2) *decree*. [211] Agrig., Cauer 199 = IG. Sic. et It. 952 *ἄλιασμα*² ἔκτας διμήνου,³ Gela, Cauer 198 = IG. Sic. et It. 256 *βουλᾶς ἄλιασμα τᾶ(ς) δευτέρας ἐξαμήνου*, Rhegium, Ditt. Syll. 251 = IG. Sic. et It. 612 *τὰν δὲ βουλὰν τὸ ἄλιασμα κολαφάμεναν εἰς χαλκώματα δισσά*. The word is a derivative of **ἀλιάζω = ἐκκλησιάζω*. There is evidently a double development in meaning. In the inscriptions from Gela and Agrigentum the word can hardly mean other than *coming together*. But in the inscription from Rhegium it is as plainly used for *decree of the assembly*. Cf. Ditt. Syll., l. c., n. 4, "I. e., τὸ δόγμα τᾶς ἀλίας" wrongly adding "Vocabulum praeterea nusquam exstat."

ἄλινσις, *rubbing* (*painting or polishing?*). [IV] Epid. 3325A₃₀ = K. 241. *Σαμίων ἔλετο ἄλινσιν τοῦ ἐργαστηρίου καὶ κονίαςιν*.

¹ *Λεχοῖ* occurs on an ancient Spartan inscription. Roberts cites also from a later inscription, Mitth. 1877, 440, ΑΓΙΓΓΙΑΛΕΧΟΙ.

² For smooth breathing cf. *ἄλια* and *ἄλιασις* (under "Rare Words").

³ See Swoboda, p. 308, for the different systems of dating assemblies. It must be assumed that *βουλᾶς* is omitted here, hardly that *ἄλιασμα* stands for the council itself.

Verbal substantive from *ἀλίνω*. Cf. Hesych. *ἀλίναι· ἐπαλείψαι* and *ἀλίνειν· ἀλείφειν*; also Bekk. Anecd. 383, *ἀλίνουσιν· ἀντὶ τοῦ λεπτύνουσι*. Σοφοκλῆς (Fr. 826). In the building inscription, CIA. II, 167 *ἀλοιφή, ἀλοιμός*, and *περιαλείψει* occur. Hesych. glosses *ἄλοιμα* by *χρῖσμα τείχων*. and in Etym. M. 69, 41, we find *ἀλοιμός· τὰς χρίσεις καὶ τὰς ἐπαλείψεις ἀλοιμοὺς ἔλεγον*. The general meaning of these words is clear, but the special use cannot be asserted with any certainty.

ἀλλαθεάδες, *rites in memory of the dead*. [174–157] Delph. 1796, *ποιήσας τὰ νομιζόμενα τὰ ἐν τὰν ταφὰν καὶ ἀλλαθεάδας*; 1731, *θαψάτω Κίντος καὶ τὰς ἀλλαθεάδας ποησάτω καθὼς νομίζεται*; 1775, *ποιησάτω δὲ καὶ τὰς ἀλλαθεάδας καὶ τὰ λοιπὰ τὰ νομιζόμενα πάντα*. The above are the only occurrences of this word, so far as I am able to ascertain. Baunack in a note to 1731 defines as “Erinnerungsfeierlichkeiten,” which is undoubtedly correct, though why he should divide the word *ἀλ-λαθ-εάδες* rather than *ἀ-λλαθ-εάδες* is not clear. The -λλ- is probably due to the presence of two original consonants. Cf. *ἀλλανῆς· ἀφλανέως*.

The suffix -ας -αδος is not common. It is used chiefly in nouns of agency and in feminine abstracts from numerals. It may be that the form of this word was influenced by *τριακάδες*. The general term *τὰ ὄρια* is used in two inscriptions of Phocis outside of Delphi, 1545 and 1546. But it is likely that *ἀλλαθεάδες* may have denoted a definite observance not always kept.¹

ἄλφον, *garden or orchard*. [IV] Cypr. (Edal.) 60, *τὸ(ν) χραυόμενον Ὁ(γ)κα(ν)τος ἄλφω (9), τὸ(ν) χῶρον τὸ(ν) χραυζόμενον Ἀμηνίδα ἄλφω (18), τὸ(ν) Διφείθεμις ὁ Ἀρμανεὺς ἦχε ἄλφω(ν), τὸ(ν) ποεχόμενον πὸς Πασαγόραν τὸν Ὀνασαγόραν (21)*. The neuter *τὸ ἄλφον* is to be assumed here with Deecke, SGDI. I, p. 30, and Meister II, p. 243. The Hesychian *ἄλουα· κήποι*. *Κύπριοι* is the equivalent of the Hom. *ἀλωή* and agrees with our word in

¹ For the ordinary funeral customs see Becker, Charicles III₁₅₅, and Hermann-Blümner, p. 372, n. 2.

In the manumission decrees directions for the freed person after the death of his master occur in only about a dozen of the seven or eight hundred inscriptions of this character which we have. They are very elaborate in 1801, 1807.

stem only. *ἄλως*, which Hoffmann would see here, is rare in inscriptions. It occurs on a late Delph. inscription, BCH. 1881, 157. Hoffmann would translate, GD. I, p. 71, *threshing-floor*, which hardly suits the context as well as *garden* or *orchard*. His objection to the form *ἄλφο(ν)*, 21, that -ν would not be lost before τὸν ποεχόμενον, since the latter is not a modifier of *ἄλφον*, but of *κάπον*, is to be met by the fact that -ν is lost in τὸ(ν) Διφείθεμις of the same line and also that τὸν ποεχόμενον is logically closely connected with *ἄλφον*.

ἄλλοπολία = *ἄλλοδημία*. [V] Gort. Law-code VI, ἐκς ἄλλοπολίας ὑπ' ἀνάνκας ἐχόμενος κελο[μ]ένω τις λύσηται. Comparetti in note to place explains this word as an abstract to *ἄλλόπολις, while Baunack cites the *πολία* which occurs in *πολιανόμος*, *πολιατεύω*, etc.

ἄλωμα = *ἀνάλωμα*. [III] Boeot. 488₁₀₀ κῆ τὸ ἄλωμα ἀπολογίτταστη ποτὶ κατόπ[τ]α[ς]. CIGS. I, 2426₁₄, 4131₃₁, 4263₂₀ (similar expressions); Ceos, 'Εφ. 'Αρχ. II, 3267 quoted by Keil, Mitth. 1895, 51, in criticising Pridik, De Cei ins. rebus, p. 164, for correcting to (ἀν)άλωμα.

ἀμάτη, single part. [III] Cos PH. 367₁₈ ποταπογραφέσθων δὲ καὶ τὰν πατρίδα καὶ τινος (ἐ)[νά]της καὶ ἀμάτη[ς ἔλαχ?]ε. See Keil, Mitth. 1895, 32. He derives from the same stem as *εἶς*, *μία*, citing the Hesych. glosses, *ἀμάκεις*· *ἄπαξ*. Κρήτες and *ἀμάτις*· *ἄπαξ*. Ταραντῖνοι.

ἀμεῖ, together. [V] Delph. BCH. 1895, 1 ff. D₁₈ συμπρηίσκεν ἡμεῖ. Cf. *μηδαμεῖ* of the same inscription.

ἀμμόνιον, deposit. [V] Delph. BCH. 1895, 1 ff. A₁₈¹³⁴, ὅστις δέ κα μὴ ἄγῃ τ'ἀπελλαῖα ἢ τὰν δαράταν μὴ φέρῃ ἀμμόνιον κατθέτω στατήρα ἐπὶ ρεκατέρω, τῶι δὲ ὑστέρωι φέτει ἀγέτω τ'ἀπελλαῖα καὶ τὰν δαράταν φερέτω. αἱ δέ κα μὴ ἄγῃ, μηκέτι δεκέσθων ἀμμόνια. The word is defined at length by Homolle, l. c., as "un dépôt, une consignation faite en attendant pour donner patience, un gage, ou une compensation." Apocope is constant in this inscription. There is but one apparent exception, *ἀναποτθέθῃ*, as read by Homolle, but this is to be otherwise explained. See *θιγάνα*.

ἀμοιρά, *change*. [VI] Corinth 3119 = IGA. 20, 108, τὸ δὲ δὸ[ς χα]ρίε(σ)αν ἀμοιράν. This word occurs in the same expression as ἀφορμάν, ἀμοιβάν in other inscriptions of this group. It is to be connected with ἀμύσασθαι. See Schmidt, KZ. 32, 374, who sets up *αμορῖα, which becomes by epenthesis ἀμοιρά. Cf. Meyer, p. 173; Brugmann I, p. 271; Kretschmer, Vas. Insc., p. 48.

ἀμπέτιξ (?) = περιαμπέτιξ = πέριξ. [Late.] Crete, CIG. 2554₁₁₈. Cf. Helbig, de dial. Cret., p. 5; Böckh, CIG., p. 405.

ἀμπώλημα, *price paid for readjudication on account of broken agreement*, technical term. [IV] Tab. Heracl. I₁₁₀₋₁₅₅ τό τε μίσθωμα διπλεῖ ἀποτεῖσει τὸ ἐπὶ τῷ φέτεος καὶ τὸ ἀμπώλημα τοῖς τε πολικνομοῖς καὶ τοῖς σιταγέρταις -- (110) and (155) τὼς δὲ προγγύως τὼς αἰὲ γυνομένως πεπρωγγυευκῆμεν τῶν τε μισθωμάτων καὶ τῶν ἐπιζαμιωμάτων καὶ τῶν ἀμπωλημάτων. The ἀμπώλημα is further explained in l. 111 ὅσση κα μείονος ἀμμισθωθῇ παρ πέντε φέτη τὰ πρᾶτα. It is, therefore, a payment made as guarantee to the state against loss which might be incurred through a new lease at a lower rental. This is the explanation given by Kaibel, IG. Sic. et It. 645. Cf. Ins. Jurid. Gr., p. 233.

ἀμνωτός (?) = ἀμύνητος. [VII, VI] Cret. Comp. 44 AMVOTON. The word is written retrograde and is without context. Comparetti's suggestion that it is a possible variant for ἀμύνητος as ὀφήλωμα : ὀφήλημα 152 VI₁₈ is as probable a disposal of the word as can be made in the absence of evidence.

ἀμφαντός, *state of adoption*. [V] Gort. Law-code XI₂₁ τῶν δὲ πρόθθα, ὅπαι τις ἔχει ἢ ἀμφαντί (AMFANTVI) ἢ παρ' ἀμφάντω, μὴ ἔτ' ἐνδικον ἡμεν. See Dittenberger, Hermes 20, 573, whose explanation of the word as the dative of an abstract noun with meaning given above is undoubtedly correct. Comparetti explains as an adverb in -ῶι, but the abstract is quite as satisfactory in form and suits the context better. Cf. Blass, Jahrb. f. Philol. 131, 485; Meyer, p. 202.

ἀμφεικάς, *one and twentieth*. [II] Cos 3720 Πανάμου, ἀμφεικάδι. [ἔδ]οξε τοῖς φυλέταις --. Thera, Cauer, 47 C, τᾷ δὲ ἀμφεικάδι. Hesych. ἀμφεικάς. ἢ περὶ εἰκάδα. This gloss, formerly read ἀμφ'εἰκάς, is confirmed by the inscriptions.

ἀμφιθύσανος, *fringed*. [346/45] Ion. Bechtel 220₂₂ πρόσλημμα τῆς θεοῦ παραλοργὲς ἀμφιθύσανον.

ἀμφίμωλος, *defendant in a law suit*. [V] Gort. Law-code X₂₇ ἄνθρω[π]ον μὴ ὄνθηθα[ι] κατακείμενον πρὶν κ' ἀ[λλ]υ(σ)ήται ὁ καταθένης, μηδ' ἀμφίμωλον (ΑΜΠΙΜΟΛΟΝ).

ἀμωλεῖ, *without contest*. [V] Gort. Comp. 156 II₄ κ' ὅττον ἐργάτται ἀμωλεῖ (ΑΜΟΛΕΙ) πραδέθαι. The inscription is badly mutilated, but this seems to be the context. This conjecture, made by Comparetti, is possible, but necessarily uncertain.

ἀνασάξιμος, *reopened after having once been worked*, as a mine. [III] CIA. II, 780₂₀ πα(λ)αῖον ἀνασά[ξιμον—, 781₁₀ ἀνασάξιμον στήλην ἔχον, 782 and IV, 1078b K]ρωπίδης κατέλαβε [ἀ]νασάξιμον μέταλλον. See Hicks Br. Mus. I, XXXVI. He repeats Böckh's explanation as above. The word is apparently a miner's term and might be from σάττειν, used first of loading ore, then of working the mine generally. These are all mine inscriptions. II, 781₁₀ would apparently show application of the word to the slag which is worked for the second time.

ἀνάτως, *with impunity*. [V] CIGS. III, 333 τὸν δὲ συλῶντα ἀνάτω(ς) συλῆν τὰ ξενικὰ ἐθαλάσ(σ)ας ἡάγειν ἄσυλον, πλὰν ἐλιμένοσ τῷ κατὰ πόλιν. This reading is preferred by Dittenberger, l. c. Bechtel in SGDI. 1479 reads ἀνὰ τὸ συλῆν. Cf. ἀνατεῖ.

ἀνδιχάζω, *disagree*. [V] Locris 1479₁₀ = CIGS. III, 333₁₀ αἱ κ' ἂν διχάζωντι (ΑΝΔΙΧΑΖΟΝΤΙ) τοὶ ξενοδίκαι, ἐπωμότας ἡελέστω —. Denominative from ἄνδιχα.

ἄνερμα, *necklace (?)* [330] CIA. IV, 767b₂₄ δακτύλιος ἀργυ[ρούς . . .] IC· ἄνερμα τοῦ . . . ου ἀργύρου. The exact meaning of this word is uncertain, since the following letters cannot be read. Köhler's note, l. c., suggests *necklace* or *earrings*. From ἀνέρω. Cf. ἔρματα, ὄρμος.

ἀνκριτήρ, *official of Megara*. [Late.] Meg. 3055 ἀνκριτήρες τοὶ ἐπὶ βασιλείος. These officers are mentioned only in this inscription. Three names follow. Foucart, BCH. 1887, 296, thinks their duty is "de faire l'ἀνάκρισις ou instruction préparatoire des procès."

ἀνπαιστήρ, *knocker (?)*. [IV] Epid. 3325 B₂₇ = K 241₂₇ Εὐκράτης εἵλετο ἄσπιδα κ[αί] ἀνπαιστήρα τῷ μεγάλῳ θυρώματι. Cf.

Hesych. ἀναπαιστρίδες· σφύραι, παρὰ τοῖς χαλκεύσιν. See Baunack, Aus. Epid., p. 80, who thinks the ῥόπτον, 3340₁₁, is here called ἀναπαιστήρ because on the temple it is used only for closing the door. He compares ἐπισπαστήρ, which also replaces ῥόπτρον.

ἀντίθεμα, *final addition to structure* (?). [Ionic characters "d'une bonne époque" (Foucart.)] Troiz. BCH. 1893, 117 ἀντιθέματα ταῖ περιφανεῖ καὶ ταῖ πράτα[ι]. Le Grand, l. c., thinks this word designates the stones which form the finish of the wall on the two faces.

ἀντίθημα, probably same as preceding. [400] CIA. I, 321, (without context). The word is used in the plural. The interchange of -ημα, -εμα is common, the variation one of periods. Cf. Lob. Phryn., p. 249.

ἀντίμορος, *opposite, corresponding to*. [400] CIA. I, 322₂₈, γογγύλος λίθος ἄθετος, ἀντίμορος ταῖς ἐπικρανίτισιν.

ἄντομος, *road*. [IV] Tab. Heracl. I₁₈ (com.) ἐπὶ τὸν ἄντομον τὸν ὀρίζοντα.

ἄντορος, *opposite boundary-stone*. [IV] Tab. Heracl. I_{80·62·75·78} ἄλλως δὲ ἀντόρος τούτοις ἐστάσαμεν ἐπὶ τὰς ἀμαξιτῶ.

ἀνυπόζωστος, *without benches for rowers*. [375/3] Attic, Mitth. 1883, 173. The inscription is an inventory of triremes. The others had each four ὑποζώματα, the last two were apparently ἀνυπόζ[ωστοι].

ἄνφανσις, *act of adoption*. [V] Gort. Law-code X, 33 ἄνφανσιν (ΑΝΨΑΝΞΙΝ) ἤμεν ὃ ποκά τιλ λήι. For technical use cf. ἀμφαβνομαι, ἀμφαντής.

ἀνφιδήμᾱ, *jewelry, ornament*. [V] Gort. Law-code V₁₀ θνατῶν δὲ καὶ καρπῶ καὶ φήμας κ' ἀνφιδήμας (ΑΝΨΙΔΕΜΑΞ) κ' ἐπιπολαίων χρημάτων αἱ κα μὴ λείωντι δατήθαι, etc., also Comp. 154 I_{20·21} τὰ δὲ τρίτρα τὰς φήμας καὶ τὰς ἀνφιδήμας (ΑΝΨΙΔΕΜΑΞ). Cf. Hesych. ἀμφιδέαι· ψέλλια. κρίκοι. δακτύλιοι. The genitive proves conclusively that the word belongs to the *ā*-nouns. A similar transfer is found in ἡ χάρμη: τὸ χάρμα, et al. Cf. also Cret. φήμᾱ: φήμα.

ἀνφιμωλέω, *contest at law, bring suit*. [V] Gort. Law-code X, 27. See μωλέω for related words and discussion.

ἀξιδούλος, *owning property which can be taken for debt*. [VI] Elis 1151₆ = Ol. 16 = Roberts 298 *αἱ δ' ἀξιδούλος γένο[ιτο]*.

ἀπαμπαίω, *beat back*. [V] Gort. Comp. 152 II₁₇ *κύνας ἀπαμπαιομένο[ις]*.

ἀπάρβολος, *without deposit*. [II?] Corcyra 3206₁₁₅ *κρίσιν ἀπάρβολον*. *ἀπαραβόλως* occurs in Schol. to Il. N. 141.

ἄπατος, *free from liability*. [V] Gort. Law-code, II₁₃, IV₁₇, Comp. 152 V₆, 153 II₁₄, 154 II₁₃₋₁₄, 194, (Eleuthera) *ἄπατον ἤμεν*. For discussion of this and similar expressions see section on synonyms.

ἀπεκδίδωμι, 1) *give to another*, 2) *let out on contract*. [III] Delos, CIG. 2266, *ἐξέστω τοῖς ἐπιστάταις καὶ ἀπεκδοῦναι τὰ κατα[λειφθέντα?]*; Priene, Brit. Mus. 415₃₁ *τὸν νεωποίην Λεωμέδοντα ἀπεγδοῦναι, ὅπως στήλη τε κατασκευασθῇ καὶ ἀναγραφῇ εἰς αὐτήν*—, 420₇₂ (same use). Keil, Mitth. 1895, 34, note, cites in addition *ἀπέγδοσις* found on Egypt. papyrus. In the inscriptions from Priene *ἀπεγδοῦναι* = *ἐκδοῦναι*. Fabricius, Hermes 17, 4, compares the verb of the Delos inscription with *ἀπομσθοῦν* in an inscription from Amorgus. See also Fabricius, de Architectura, p. 32.

ἀπέλλα, *assembly*. [I] Lac. M. 50₁₁ = LeB.-F. 243a₁₁, M. 51₄ = LeB.-F. 242a₁₁ *ἔδοξε τῷ δάμοι ἐν ταῖς μεγάλαις ἀπέλλαις*. Cf. Hesych. *ἀπέλλαι· σηκοί. ἐκκλησίαι. ἀρχαιρεσίαι καὶ ἀπελάζειν· ἐκκλησιάζειν*. Λάκωνες; Plut. Lyc. VI, quotation from the oracle at Delphi, *ὥρας ἐξ ὥρας ἀπελλάζειν*. Cf. also *ἀπελλαῖα* (below).

The inscriptions in which *ἀπέλλα* occurs are from Gyttheum, one of the cities of the league of coast towns formed in 146 B. C. The constitutions of these towns were modeled after that of Sparta. See Gilbert I (trans.), p. 29. Swoboda, p. 105, says, in substance, that there was at that time no council in Gyttheum, and decisions were made in the *μεγάλαι ἀπέλλαι* by the citizens upon proposal of the ephors, perhaps also after action in a smaller¹ assembly. Both inscriptions in which *ἀπέλλα* occurs are late. Swoboda, p. 270, places the second in the time of Sulla,

¹ In Syll., p. 381, note 19, Dittenberger compares the relation of *ἀλλα* to *ἐκκλητος* in 251 as probably similar to that of the *ἀπέλλα* to a smaller assembly.

the first somewhat earlier. The word is not, however, a late formation. Cf. ἀπελλαῖα, Ἀπέλλαι.

The derivation has been much discussed.¹ It is probably ἀ-πελ- from *√quel* seen in Gr. τέλος, O.B. čeljati, Lith. killis, Sans. kula-, Lat. concilium.

Ἀπέλλαι, *feast at which the ἀπελλαῖα offerings were made by the members of the clan of the Labyadae.* [V] Delph. BCH. 1895, 1 ff., A₃₁ τὰ δὲ ἀπελλαῖα ἄγεν Ἀπέλλαις καὶ μὴ ἄλλαι ἀμέραι. A₃₈ αἱ δὲ κα [δέ]ξ[ω]ν[τ]αι ἄλλαι ἀμέραι ἢ Ἀπέλλαις, D₁ θοῖναι δὲ [h]αἰδ[ε] νόμιμοι. Ἀπέλλαι καὶ --.

ἀπελλαῖα, *offerings made at the Ἀπέλλαι festival.* [V] Delph. BCH. 1895, 1 ff., A₁ ταγευσέω δικαίως κατὰ τὸν νόμον τῆς πόλιος καὶ τοὺς τῶν Λαβυαδῶν πὲρ τῶν ἀπελλαίων καὶ τὰν δαρατῶν. A₂₈ τοὺς τάγους μὴ δέκεσθαι μήτε δαράταν γάμελα μήτε παιδήϊα μήτ' ἀπελλαῖα, αἱ μὴ τῆς πατρίδας ἐπαινεούσας καὶ πληθύουσας ὥς κα ἦι. A₃₁ τὰ δὲ ἀπελλαῖα ἄγεν Ἀπέλλαις καὶ μὴ ἄλλαι ἀμέραι. A₄₄ ἄγεν δὲ τὰπελλαῖα ἀντὶ ρέτεος καὶ τὰς δαράτας φέρειν. Cf. A₄₇₋₅₁₋₅₄ and B₁ πάντες δὲ τοὶ Λαβυαδαὶ Εὐκλείοις περὶ τὰν δαρατῶν ἐπικρινόντων καὶ Ἀπέλλαις περὶ τῶν ἀπελλαίων παρεόντες μὴ μείος ἑνὸς καὶ ἑκατόν. B₁₆ καὶ ἡὸ κα δέξωνται ἢ δαράταν ἢ ἀπελλαῖα παρ τὰ γράμματα μὴ ἔστω Λαβυαδας μηδὲ κοινανείτω τῶν κοινῶν χρημάτων μηδὲ τῶν θεμάτων. The feast at which these offerings are made is mentioned among those which are obligatory on the members of the clan, D₁. ἀπελλαῖα is coördinate with δαράτα. The verb φέρειν is always used with the latter, ἄγεν with the former. It may, therefore, be fairly assumed that the ἀπελλαῖα were animal offerings. There is nothing to indicate what animal was used. It may have varied under different circumstances. The importance of this festival and the offerings is clearly shown by the citations. But just what event in the life of a member of the clan of the Labyadae was so celebrated we can only infer. It seems probable that it has to do with membership in the clan; very possibly the admission of the youth to full rights.

¹ See Bezenberger, BB. XVI, 245; Fick, BB. XVIII, 134, 135; Fröhde, BB. XIX, 317; Müllensiefen, De tit. Lac. dial., p. 49 (179); Brugmann, Curt. Stud. IV, 122.

The month Ἀπελλαῖος is the first of the Delphian civil year, corresponding to the Attic Hecatombaeon. It is a widely used name for a month, though not always with the same value. Cf. Reinach, *Traité d'Épigraphie Grecque*, p. 481.

ἀποθρίγκωσις, *the capping of a wall*, building term. [Late.] Troiz. BCH. 1893, 117f. Cf. SGDI. 3362, τοίχων λιθίνων ἀποθρικώσιος. ἀποθρικώ is a late verb which means *to wall off*. Le Grand, l. c., translates "l'opération qui consiste à couronner un mur."

ἀποινίζω, *take vengeance*. [V] Mant. BCH. 1892, 577 ἀποινίζασθαι. This is not from *ἀποινίγω, as Fougères thinks, but it is a regular formation in -ίζω. The -ξ- in the aorist is simply an extension of the so-called Doric future; cf. Kühner-Blass II, 159.

ἀπολαγάζω, *release, let go* (?). [Late.] Crete, Mus. Ital. III, p. 693, n. 133, ἀπολ[αγαθέν]σα, n. 134, ἀπολγάσα[ντα]. Cf. Hesych. λαγάσσαι· ἀφείναι; Bekk. Anecd., p. 106, 5, λαγγάζει· ἀντὶ τοῦ ἐνδίδωσιν. Ἀντιφάνης Ἀντερώση. There is no context, so that it is not certain what effect on the meaning the preposition may have. See λαγάζω, λαγαίω (below).

ἀπολάγαξις, *release* (?). [Late.] Crete, Mus. Ital. III, p. 693, n. 134 ἀπ[ολαγά]ξις κα[ὶ τ]ᾶς χρηματίξις. Cf. preceding. The inscription is so badly mutilated that a certain interpretation is impossible.

ἀπομωλέω, *contest in a suit*. [V] Gort. Law-code VI₃₈, αἱ δὲ κ' ὁ ἀντίμωλος ἀπομωλ(ῆ)ι (ΑΠΟΜΟΛΕΙ) ἀνφὶ τὸ χρέος —. IX₁₈, αἱ δ' ὁ ἀντίμωλος ἀπομ[ωλ]ίσι —. See μωλέω.

ἀπονάξω, *consecrate*. [V] Lac. IGA. 61a Εὐμυδι[ς] ἀπόναξ[ε] (ΑΠΟΝΑΦ). This was interpreted by Röhl as from πονάω. He compared ἀπέσεν, IGA. 557, to which may now be added ἀφρήτευε Arg. AJA. 1896, 43. But even so it is hardly possible to take ἀ- as the augment. There is also another interpretation for each of these forms, which seems preferable. ἀπόναφε may well be, as Stolz, Wien. Stud. VIII, p. 159, points out, for ἀπό-ναφε, "*dedicavit*." He compares the Hesychian gloss ναίνειν· ἱκετεύειν. Cf. also ναύω of the Gort. Law-code I_{30,42}. For ἀφρήτευε see

below. *ἀπόεσεν* also can be read differently. It is quite possible that another form may be discovered which would reverse this opinion, but so far as present evidence goes, this seems the safest. Cf. Meyer § 474.

ἀπόπαξ, *altogether*. [V] CIA. I, 288, 286 [καθ' ἡμέ]ραν μισθοὶ κατὰ [τὰ εἰρημέν]α ἀπόπαξ (ΑΓΟΠΑΧΞ). Cf. Hesych. ἀπόπαξ· ξύμπαν, ἢ σύμπαν.

ἀποπολιτεύω, *change citizenship*. [III] Aetol. 1415₁₆ εἰ δέ κα ἀποπολιτεύοντι Πηρεῖς ἀπὸ Με[λι]ταέων—; Phocis 1539a₈₈ μὴ ἐξέστω δὲ ἀποπολιτεύσασται τοῦ[ς] Μεδεωνίους ἀπὸ τῶν Στιρί[ων].

ἀποσκουτλόω, *deface*. [Late.] CIA. III, 1423, 1424 εἴ τις ἀποκοσμήσει τοῦτο τὸ ἡρῶν ἢ ἀποσκουτλώσει.

ἀποστέγασις = *ἀποστέγασμα*. [Late.] Troiz. 3362₂₆ ἀ[π]οστεγάσιος τῶν τοίχων τῶν λιθίνων.

ἀρέσμιον, *fee for sacrifices to be performed*. [181] Phocis 1539a₂₈ λαμβανέτω [δ]ὲ ὁ ἱεροταμίας ἀρέσμιον δ τ[οι] αἰ[ρ]χοντες ἐλάμβανον, ἡμ[μ]ναῖον καὶ τῶν χοῶν τὸ ἐπ[ιβ]αλὸν τῷ ἱεροταμίαι. The meaning given is suggested by Dittenberger, Syll. 294. *ἀρεστήρ* is another derivative from the same root which also has specialization of meaning. Cf. Kum., who says wrongly πιθανῶς ταῦτο τῷ ἀρεστήρ. Cf. *ἀρεστηρίαν*, CIA. IV, 834b, Col. II, 90.

ἀρήν, *φαρήν*, nominative to *ἀρνός*. [VII/VI] Gort. Comp. 12–13 καὶ φαρήν (FAPEN) τυτῷ ἐτι δὲ ροῖρος; CIA. I, 22 'Ερμ]ῇ ἀρήν (APEN) κριτός; Cos. 3638 'Ηρακλεῖ ἐς Κο[νίσταλο]ν ἀρήν καντός. Cf. PH. 39, note, which says the word is used to denote a lamb less than a year old; Poll. 7, 184, whose apparent identification as a poetical form corresponding to *ἀρνειός* is explained by Paton as probably referring to *ῥήν* which is used only by Alexandrian poets.

ἀρήτευε, *ἀφρήτευε*, *was the speaker* (?). [500] Argive, AJA. 1896, 43 (AFPETEVE), SGDI. 3277 ἀρήτευε Λέων [β]ωλῶς σευτέρας, 3315 ἀρήτευε¹ δαμοργῶν Δελφίων Τ[ι]μοκρίτου Δαιφοντεύς, 3316 ἀρήτ[ευε]. LeBas III, 1 gives the inscription cited here as 3277. He translates "était prêtre du second sénat," and derives from *ἀρητήρ*. Tszuntas, 'Εφ. 'Αρχ. 1887, 157, commenting on

¹ For this reading see Richardson, l. c., 46 f.

3315, in which he read *ἀρίστευε*, says the phrase may mean either that Delphion was the first of the *δημιουργοί* or be equivalent to *εἶπε τὴν γνώμην*. He prefers the former and compares *ἀριστῆρες*.¹ Swoboda, p. 171, after defining *ἀρίστευε* as "praesidierte," adds that the use of *ἀρήτευε* in 3316 is another reason for coming to this conclusion. This was, however, before the form with *ϝ* had appeared. It seems impossible to connect this form with *ἀρητήρ* or with *ἀρετή*, *ἄριστος* which Blass suggests as related, Jahrb. f. Philol. 143, 560. The root must be, as Richardson thinks, *ϝρε-*. The *ἀ-* is then either for *ἀνα-*, as in *ἀξετώω*, or prothetic, as in *ἀμέλγω*. See Brugmann, Grundriss I, p. 824.

ἀριστήρ (*ἀρ[τ]ιστήρ*?), a magistrate. [III] CIGS. III, 97. 105 τὰν δὲ [σ]τάλαν τοὺς ἀριστήρας θέσθαι. In 97 Lolling's copy apparently shows *ἀ[ρτ]ιστήρας*. Dittenberger adds that it is doubtful which is an error, but, as he says, *ἀρτιστήρ* would have a satisfactory derivation with suitable meaning, while *ἀριστήρ* has not. This new reading is of special interest in view of the change in the reading *ἀρίστευε* of 3277. See preceding word.

ἄρκαλον, *porcupine* (?). [V] Lac. M. 11 [ἐ]δήδοκας ἄρκαλον. Cf. Hesych. *ἄρκηλα* · ὠόν. *Κρήτες τὴν ὕστριχα*. The inscription is incomplete and of somewhat doubtful reading (Fourmont).

ἀρνηας, *eve*. [IV] Aeol. (Aegea) Hoffmann II, 155a = Reinach, Rev. d. Ét. Gr. IV, 268 ff. *ἔπεροι καὶ ἀρνήαδες ἐρίων ἀτέλεες*. See Meister, IF. I Anz. 203, who explains as feminine to *ἀρνέος*, comparing *χιμαίραδες* of the same inscription.

ἀρρέντερος, *male*. [V] Mant. BCH. 1892, 570 KATOPPENTE-PON. This was first read correctly by Dittenberger, Hermes 28, 473, as *κατώρρέντερον* = *κατὰ τὸ ἀρρέντερον*, in *male succession*. This reading is generally accepted.²

ἀρτιλιθία, *close joining of stone*. [IV] Oropus, CIGS. I, 4255₂₅ = 'Εφ. 'Αρχ. 1891, 71 *ἐπικόψας δὲ [κ]ατὰ κεφαλὴν εὐτενῇ συνστ[ρῶ] σει λίθοις συντιθεὶς πρὸς ἀλλήλους ἀρμόττοντας καὶ εἰς ἔδραν ἀσκάστους τιθεὶς, ἀρτιλιθίαν μηδαμοῦ ποιῶν*. Cf. *ἀρτίκολλος*,

¹ See below.

² Cf. Keil, Gott. Nachr. 1895, 349; Solmsen, KZ. 34, 452; Larfeld, Ber. u. gr. Epigr. 1888-1894, 143; Danielsson, Eranos II, 26.

Hesych. ἀρτίτονον; Hippocr. 809g οἱ σπόνδυλοι (τῆς ράχιος) ἐντὸς ἄρτιοί εἰσιν ἀλλήλοισι, καὶ δέδονται πρὸς ἀλλήλους. See Tszuntas, l. c., who says that he has been informed by Homolle of a late occurrence of the word in the phrase φεύγων ἀρτιλιθίαν τὸ ἐλάχιστον ἡμποδι

ἀρτοπωλικός, *having bake-shops*, name of a street. [III] CIA. II, 860 εἰς τὸ ἀρτοπωλικόν.

ἀρτυτήρ, official of Thera. [II] Thera, Cauer 148 E₁ ὑπὸ τοῦ κατατυγχάνοντος ἀρτυτήρος, E₂ ἀρτυτήρ—ἀποδιδότω ἐπὶ σύλλογον καὶ δανειζέσθω. E₂₈ ὁ δὲ ἀρτυτήρ, εἴ κα μὴ ἐξοδιάξει τοῖς ἐπιμηνίοις κατὰ τὰ γεγραμμένα, ὁ μὲν ἐπιμήμιος πάντως δεχέσθω — ; also E_{16·20·23·30·31}. Cf. ἀρτύνας, Argive magistrate.

ἀρχιδαυχναφορέω = *ἀρχιδαφνηφορέω. [Late.] Thess. 372. Cf. Hesych. δαυχμόν· εὐκαστον ξύλον δάφνης and Schol. to Nicander, Ἀντίγονος δὲ λέγει δαύχμου· ἔστι δὲ δάφνη πικρά. The word probably contains a local name for δάφνη.¹ Its etymology is quite uncertain, though Meister, G.D. I, p. 301, tries to connect with Sans. *√dah*.

ἄσσιστα = ἔγγιστα. [V] Lac. M. 21b = Cauer 10 εἰ δέ κα μὴ νόθοι ζῶντι, τοὶ ἄσσιστα ποθίκες ἀνελόσθω. Cf. Hesych. ἄσσιστα· ἔγγιστα. Müllensiefen, de tit. Lac. dial., p. 65, explains rightly as a superlative which has been influenced by a comparative with *ι*-suffix.

ἀστεροβλήτα, *smiting with sun-stroke*. [IV?] Sybaris 1654 = IG. Sic. et It. 641 ἀλ(λ)ά με μο(ῖ)ρα ἐδάμασ(σ)ε <καὶ ἀθάνατοι θεοὶ ἄλλοι> καὶ ἀστεροβλήτα κεραυνόν. Kaibel makes the comment that the nominative ἀστεροβλήτα was taken as an accusative, hence the writing κεραυνόν. Hoffmann, l. c., writes κεραυν(ῶ)ν, part. to κεραυνῶ; cf. note.

ἄσχαστος, *not split, without a flaw*. [IV] Boeot. CIGS. I, 4255₂₈ ἄσκαστοι λίθοι, 3073₁₆₄ ἄσχαστοι λίθοι. From σχάζω.

ἀτιτάλτās, *nurseling* (?). [VII] Gort. Comp. 40 (ΤΙΤΑΑΤΑΞ). There is no context. Comparetti conjectures that we have here a substantive from ἀτιτάλλω. Cf. Hesych. ἀτίταλ(λ)ον· ἔτρεφον; ἀτίτηλα· ἀνέθρεψα, and other similar glosses. The verb is used

¹ See Hehn, *Culturpfl.*, p. 572; Meyer, p. 276, note 2.

in Homer referring to the young of animals, but more especially to children.

ἀφεδριατεύω, *acting as* *ἀφεδριατεύς (?). [III] Boeot. 494., 570., 571., 865., N. 807^a,₁. Since the names of *seven* officials are given, they have been generally identified with the Boeotarchs, but as Gilbert II, 56, says, it is hardly probable that the Boeotarchs had another title, and, if so, it would not be so uniformly used in these similar inscriptions. The number seven is not to be considered significant, since it is a sacred number among the Boeotians. Gilbert thinks that these officials are named as a special commission in charge of the dedication of a tripod. Lolling, Mitth. 1878, 91, has thought that they had religious functions.

ἀφέργνυμι, *keep off, prevent*. [IV] Tab. Heracl. I.₁₁, οὐδὲ ἐφέρξοντι τὸ ὕδωρ οὐδ' ἀφέρξοντι.

ἀφηρωῖζω, *canonize as a hero*. [I?] Anaphe 3437 ὁ δᾶμος Εὐάνασσαν Κρινοτέλους — δια τὰς εἰς αὐτὸν εὐεργασίας ἀφηρωῖξε.; Thera, CIG. 2467-73, 2480, etc., Att., Mitth. 1884, 291, l. 46.

ἀχύριος, *place for chaff*. [IV] Tab. Heracl. I.₁₀, οἰκοδομήσεται δὲ καὶ οἰκίαν — ἀχύριον — τὸν δὲ ἀχύριον μὴ μείον τὸ μὲν μάκος ὀκτὼ καὶ δέκα ποδῶν, τὸ δὲ εὖρος ὀκτὼ καὶ δέκα ποδῶν. Cf. Hesych. ἄχυρος (I. ἀχύριος)· ὁ ἀχυρῶν. ἀχυροδόκη, ἀποθήκη τῶν ἀχύρων. Kaibel, IG. Sic. et It., in the commentary to 645, after giving the glosses as above, adds, "Aristoph. Vesp. 1310 (coll. schol.) non ἀχυρμόν cum Meinekio sed ἀχύριον videtur corrigendum."

ἀχυρῶν, *barn for chaff*. [279] Delos, BCH. 1890, 426 ἀχυρῶνα ἄθυρον.

βενέω, *hold sexual intercourse*. [VI] Elis 1156, = Ol. 7 = Roberts 296 αἱ δὲ βενέοι (BENEOI) ἐν τιαροῖ, βοῖ καὶ θωᾶδ(δοι) καὶ κοθάρσι τελείαι, καὶ τὸν θεαρὸν ἐν τα[ύ]ταῖ. Blass, l. c., compares ENEBEOI of 1158, and questions whether the words are not identical and to be connected with ἐνηβητήριον, "Vergnügungs-ort." He would then assume that it implied remissness in performing the required service to the god. Meister, GD. II, p. 22, derives from El. *βενά: Boeot. βανά. But such an Elian form is very doubtful, as with this vocalism a dental would be expected.

Brand, *Hermes* 21, 312 compares *βινέω*, citing the passage from Herod. II, 64 *καὶ τὸ μὴ μίσγεσθαι γυναιξὶ ἐν ἱροῖσι* — *οὗτοι (Αἰγύπτιοι) εἰσιν οἱ πρῶτοι θρησκευσάντες*. Dittenberger, l. c., comments on this as an obscene word not used in good Attic prose, but frequent in comedy. Its use here would be similar to that of *οἴφην* in Gortynian.

βίδεος = *φίδεος*, Laconian official. [II] CIG. 1241 II₁₈, 1242₂₃, 1268, 1269, 1364a, b, LeB.-F. 180,, BCH. 1877, 369, Bull. dell' inst. 1873, 213.

βίδυος = *φίδυος*, same as preceding. [II] CIG. 1270, LeB.-F. 281b,. Cf. Suid. *βειδῖος* · *ὁ ἐνδοξος*; Hesych. *ιδυῖοι* · *μάρτυρες*. No distinction in usage can be found in the Laconian inscriptions which would correspond to the difference in suffixes. For the latter see Brugmann II, 412, *-εα* : *-υα*. In meaning both words are rather to be explained by the gloss of Suidas. Other words from this root are given by Müllensiefen, de tit. Lac. dial., p. 47. *βιδιαῖοι*, Paus. III, 11₂, 12₄; *βιδάταν*, *βιδατάω*, Crete, Helbig, p. 9; *φίστορες*, Boeot. 429, et al. The technical use of this word seems to have been limited to Laconian. For discussion of the duties of these officials see Böckh, CIG. I, pp. 88, 609.

βόλιμος = *μόλυβδος*. [IV] Delph. BCH. 1896, 199 ff.^{43·91·98·112} *βολίμου εἰσφορᾶς* δρ. *τρεῖς*; Epid. 3325, B_{275·284·302} *Πυρομάχῳ βολίμου* (275). Cf. Etym. M. *μόλιβος* *παρὰ Συρακουσίοις, κατὰ ἐναλλαγὴν*. Prellwitz, l. c., compares Rhod. *περιβολιβῶσαι*, Cauer 176₁₀, which presupposes a form **βόλιβος*, probably due to confusion between *μόλιβος* and *βόλιμος*. See J. Schmidt, *Sonanten-Theorie*, p. 28; Brugmann, § 972 and § 1000; Keil, *Mith.* 1895, 435.

βουλογράφος, *clerk of βουλή*. [III] El. 1172₃₇ = Ol. 39 *περὶ δὲ τῷ ἀποσταλᾶμεν τοῖς Τενεδίοις τὸ γεγονὸς ψάφισμα ἐπιμέλειαν ποιῆται Νικόδρομος ὁ βωλογράφος*.

βοών, *cattle-shed*. [IV] Tab. Heracl. I_{139·143} *οἰκοδομήσῃται* — *βοῶνα* — *τὸν μὲν βοῶνα τὸ μὲν μάκος ρίκατι καὶ δυὼν ποδῶν, τὸ δὲ εὖρος ὀκτὼ καὶ δέκα ποδῶν*. Kaibel, CIG. Sic. et It. 645, further compares the gloss of Hesych. *βοωνία* · *αὐλειος θύρα*. *Κρήτες*, which suits much better than *βοῶνα* · *ὀδόν*. The latter is

secondary. Cf. also Etym. M., p. 203, ἔρριψεν εἰς βοῶνα; Bekk Anecd. 29, 32 βοῶν· ἡ τῶν βοῶν στάσις. The word occurs also in a Carian inscription, CIG. 2694b₁₂, a sale of land and buildings, καὶ τῷ ὀρνιθῶνι καὶ τοῖς βοῶσι καὶ τῷ φρέατι. Similar forms are γαιῶν and τοφιῶν.

γαιῶν, *heap of earth*. [IV] Tab. Heracl. I₁₃₈ οὐδὲ γαιῶνας θησεὶ παρ τῶς ὑπάρχοντας —. γαεῶν occurs in a Sicilian inscription, CIGS. I, 352, II_{38.85} ἀνὰ μέσον τῶν γαεῶνων. Cf. Hesych. χόρτος — — καὶ τὸν ὄρον τὸν ἐκ γαιῶν (for γαιῶνων). See Meister, Curt. Stud. IV, p. 437, who cites a number of similar collectives in -ῶν ἀχυρών, δειδρων, etc. Cf. also τοφιων, I₁₃₈, βοῶν, I_{189.148}.

γάμελα = γαμήλια. [V] Delph. BCH. 1895, 1 ff., A₂₃, B₃₈ μήτε δαράταν γάμελα μήτε παιδῆμα μήτ' ἀπελλαῖα. Cf. ἀπελλαῖα, δαράτα, παιδῆμα.

γεροντεύω, *act as γερον*. [II] LeB.-F. 162h, CIG. 1261.

γράφσμα, *theft, despoliation*. [V] Argive, Fröhner, Rev.-Arch. 1891; Robert, Monumenti Ant. I, 593 ff.; Reinach, Rev. d. Ét. Grec. IV, 171, V, 357; Peppmüller, Wochenschrift. f. kl. Phil. 1891, N. 31; Meister, IF. Anz. I, 200 (review of previous translations); Blass, Jbb. f. Phil. 143, 559. ἡ δικάσζοιτο τῶν γρασσομάτων (ΓΡΑΣΣΜΑΤΟΝ) ἔνεκα τῆς καταθέσιος ἐ[τ]τῆς ἀλιάσσιος τρήτῳ καὶ δαμενέσθῳ ἐνς Ἀθαναῖαν. This difficult passage is variously interpreted. Reinach reads γδασσομάτων = δασμάτων and thinks it is dependent upon κατάθεσις, translating "versement des impôts." Blass, with the same reading, connects with the Hesychian gloss δάσματα· διαμερίσματα. Robert thinks the word intended is γραμμάτων. But the original reading may be retained and the word be taken from γράω with Fröhner. Meister's interpretation, however, is to be preferred to that given by F.: "le caissier infidèle limait les pièces d'or qu'il avait en dépôt." M. would translate by "aufgezehrtes" and defends its harshness by the citation of δωροφάγοι, οἶκος ἐσθίεται and ἐσθιε. ἀνάλισκε, Hesych.; to which may be added the Locrian παματοφαγείσται. The definite date of the inscription ἀνφ' Ἀρίστωνα accords with the use of the article before γρασσομάτων.¹

¹ For another untenable view of ἀνφ' Ἀρίστωνα see Meister, l. c.

δαίσις, *division*. [V] Gort. Law-code IV₂₅, V₄₇, αἱ δὲ κα χρήματα δατιομένοι μὴ συγγινώσκωντι ἀνφὶ τὰν δαῖσιν. In Crete, Comp., 147y, is found δαῖσ[ιν].

δαμέτας = *δημότης*. [III] Rhodes IG. Ins. 1032, = Cauer 171 οὐ μόνον τῶν δαμετᾶν ἀλλὰ καὶ τῶν παροικούντων, l. 13 πολλοὺς τῶν δαμετᾶν. Here the word seems to replace πολιτᾶν. The form shows rather a different suffix than an unusual representation of -ο-. See Meyer, p. 64.

δαράτα, *cake of unleavened bread*. [IV] BCH. 1895, 1 ff., A_{5.45.47.51.58}. B_{5.46} A₄₈ ff. καὶ τὰς δαράτας φέρεν. ἡστίς δέ κα μὴ ἄγῃ τὰπελλαῖα ἢ τὰν δαράταν μὴ φέρῃ, ἀμμόμιον κατθέτω στατήρα ἐπὶ ρεκατέρωι, B₁ [πάντες δὲ το]ῖ Λαβυάδα[ι Εὐκλείοι]ς περὶ τὰν δα[ρατᾶν ἐπι]κρινόντων, B₂₈ καὶ ἡὸ κα δέξωντι ἢ δαράταν ἢ ἀπελλαῖα παρ τὰ γράμματα μὴ ἔστω Λαβυάδας μηδὲ κοινανείτω τῶν κοινῶν χρημάτων μηδὲ τῶν θεμάτων. Cf. Hesych. δαράτῳ· ἄζυμφ; Ath. who defines δάρατον as ἄζυμον ἄρτον and, under δαρὸν — καὶ ἐορτήν, καὶ ἄρτον τινές, τὸν ἄζυμον, also, 114 B, δάρατον δ' ὑπὸ Θεσσαλῶν. From these glosses it is to be inferred that the δαράτα was made of unleavened bread. It seems probable also that the word was Thessalian and that a feast had been named from the δάρατον-offering.¹ δαρέτα in this inscription refers to the offerings used at the Εὐκλείοι feast and includes the γάμελα and παιδήια offerings. It is probable that with the transfer of declension the word took on a specialized meaning.

δασέα, *fur, skin of furry animal*. [V] Ion. 100_{2.28} ἦν ἐν θ[ύη]ται, λά[ψεται γλώσ]σαν, ὀσφύν, δασέαν, ὥρην. Dittenberger, Syll. 376, n. 3, says with Rayet, Rev. arch. XXVIII, 106, that this is plainly a noun and denotes the furry skin. That the skin was a perquisite of the priest is seen from Cos 3636₈₁ γέρῃ τοῦ βοὸς τῶι ἱερῇ δέρμα; Halicarnassus Ditt. Syll. 371₁₂; Arist. Thesm. 758, and also in this inscription, l. 1, λαμβάνειν δὲ τὰ δέρματα [καὶ] τὰ ἄλλα [γ]έρα, ll. 7, 8 (of a stranger) διδόναι δὲ τῶι ἱερῇ τὰ γέρα ἅπερ ἡ πόλις διδοῖ χωρὶ[ς] δέρματο[ς].

¹ Homolle thinks the feast also was probably Thessalian. Cf. Solmsen, KZ. 34, 555, who discusses briefly the points of contact between Thessalian and Phocian, adding from this inscription δαράτα, τάγοι, and ταγενσέω.

δεκάω, *accept.* [VII] Attic, Mitth. 1893, 225. In Roberts 34, the "oldest Attic inscription," is found *ὁς νῦν ὀρχηστῶν πάντων ἀταλώτατα παλζει τοῦ τόδε* This has been completely read by Studniczka, l. c., *τοῦτο δεκάω μιν*. For the vocalism of δεκάω, Wackernagel compares *πεδᾶν, περᾶν*.

δεμελεῖς, *leeches*. [IV] Epid. 3339_{m.99} = K. 1 Ἀνὴρ Τορωναῖος δεμελέας. τὰ στέρνα μαχαίραι ἀνσχίσσαντα τὰς δεμελέας ἐξελεῖν —. Cf. Hesych. *δεμβλεῖς· βδέλλαι*. See Prellwitz, l. c., who says rightly that there is no necessity for changing the Hesych. *δεμβλεῖς* to *δεμελεῖς*, and Baunack, Stud. I, p. 128. Prellwitz connects with Lat. *lumbricus* for **lumblicus*, **dumblicus*. See also Brugmann, Ber. k. sächs. G. d. W., 1897, p. 24, who affirms this connection. βδέλλα is probably not a related form.

δενδρύω, *sink*. [IV] Epid. 3340₂₀ = K. 2 οὗτος ἀποκολυμ[βᾶς] εἰς τὰν θ[άλασσαν] ἐπειτα δενδρύων εἰς τόπον ἀφίκετο ξηρὸν, κύκ[λωι] πέτραις περ[ιεχόμενον, καὶ οὐκ ἐδύνατο ἐξοδοῦν οὐδεμίαν εὐρεῖν. Cf. Etym. M. *δενδρῶζειν· εἰς δρύος καταδύεσθαι κυρίως. καὶ τὸ καθ' ὕδατος δύεσθαι καὶ ἀποκρύπτειν ἑαυτόν*. This word is not to be connected with *δρύς*, but, as Prellwitz suggests, it may belong to Sanskr. *dravati*. The general meaning seems to be *to go unseen*. It is correctly explained by Wilamowitz, Isyllus v. Epid., as an intensive to *δρύεται· κρύπτεται*, Hesych. Cf. Danielsson, Gram. u. Etym. Stud. I, p. 54.

δερτά = *δέρματα*. [Late.] Mycon. Ditt. Syll. 373₂₈ = BCH. 1888, 461 *δερτά μέλανα ἐτήσια*. This is the reading given by Latyschew. Dittenberger reads δ' ἐ[π]τὰ, but this is wrong, as Latyschew proves, since the marks on the stone indicate that this is the beginning of a passage; moreover, according to Dittenberger's reading δέ would be too far removed from the beginning of the phrase. Kumanudis gives as equivalents *δαρτά, θύματα*. From *δέρω*, as Coan *ἐνδωρα, ἐνδέρεται*, used in a similar inscription.

διακαλίω = *διακόπτω* (?). [IV] CIA. IV, 834b, col. II₂₂ *μσθωτοῖς τοῖς διακαλίωσιν τὰ ξύλα*. This apparently refers to the *σάνιδες* spoken of in ll. 20, 21. See Kavv. Epid. 242₁₇ (note). Cf. *διακάλισις* (below).

διακάλισις, *removal of wooden crating in which valuable stones have been shipped*. [Late.] Hermione 3385₁₂, **διακαλλισιος**. It is necessary to consider with this word **παρκάλισις** Epid. K. 242₄₇₋₆₃ **παρκαλλισιος** τῶν λίθων ἐπὶ λιμένι and **ἐσκάλισις** 242₆₃, **ἐσκαλλισιος** ἐμ Πιραι[ε]ῖ ἐπὶ τὰν ἄνθεσιν. Hesychius cites **καλιοί**· τὰ εὐτελῆ οἰκήματα; **κάλιον**· ξυλάριον. **βακτηρίδιον**; **καλίσ**· τὶ δεσμωτήριον, καὶ ξύλον, ᾧ ἐδέοντο, καὶ οἱ μικροὶ οἶκοι **καλιαὶ** καὶ **καλίδια** and **καλὶς**· σκέπαρνον. These glosses imply a double development in meaning: 1) inclosure of wood, 2) tool for working in wood. It is the latter which is seen in the verb **διακαλίζω**; the former in the nouns **διακάλισις**, **ἐσκάλισις**, **παρκάλισις**. The first satisfactory explanation of these words is given by Keil, Mitth. 1895, 425. After noting the glosses cited, he explains **ἐσκάλισις** as the crating of the stones for shipment, **ἐπὶ τὰν ἄνθεσιν**. **παρκάλισις** and **διακάλισις** then would denote the removal of this crating, which is done **ἐπὶ λιμένι**. Otherwise Kumanudis, who thinks **διακάλισις** a possible error for **διασκάλισις**, and Kavnvadias, l. c., who would derive from **καλίω** = **κυλλώ**. Cf. Bekk. Anecd. I, 5 **ἔστι τι ῥῆμα κυλλώ, δ' Ἀττικοὶ διὰ τοῦ ᾧ καλίω**. This word is very rare, though the root is seen in **καλινδέω**, **κάλινσις**. The inscription shows a considerable difference in the prices paid, that for the **ἐσκάλισις** being much larger than for **διακάλισις** or **παρκάλισις**. This fact also is accounted for by Keil's interpretation.

δίασις = **βίβασις** (?). [V] Crete, Comp. 183, **ἐν ἀντρηίῳ διάλσιος**. This is an incomplete inscription from Oaxos. Comparetti makes this suggestion and connects with **διάλλομαι**, **δίαλμα**. The verb is rare, but is used in prose, meaning *leap across*. **δίαλμα** is used by the schol. to Pindar as equivalent to **ἄλμα**, so that the force of the preposition may be slight. Baunack, Phil. Woch. 1887, 156, suggests that the root is the same as in **ἄλ-δαίνω ἄν-αλτις** and thinks the expression may be synonymous with **τροπὴν ἐν ἀντρηίῳ**, l. 15, of the same inscription. Roberts, p. 333, accepts the interpretation given above, though with some hesitation. Skias, Kr. D., p. 86, on the other hand, prefers Baunack's suggestion. Certainty is not possible, but **ἄλσις**, **δίαλμα**, **διάλλομαι** seem to favor Comparetti's explanation, while **βίβασις** proves the possibility of a "sacred dance."

διαλαιίνω, *cancel*. [III] Boeot. 488₁₅₇ κῆ τὰς ἐ[σ]πράξις τὰς ἰώσας Νικα[ρ]έτη [κ]ὰτ τὰς πόλιος Ξεν[ο]κρίτω ἄρχοντος ἐν Θεισπιῆς πάσας διαλιάνασ[θη] τὸς πολεμάρχως. Cf. 488₁₃ ἐσλιανάτω Νικαρέτα τὰς οὔπεραμερ[ί]ας ἃς ἔχει κατ τὰς πόλιος. Compounds of *λαίνω*. *ἐκλαίνω* is used in a new sense, and *διαλαίνω* does not occur elsewhere.

διατειχισμός = *διατείχισμα*. [III] Troiz. 3364_{21·35·43} ἐς τὸν διατειχισμὸν καὶ τὰν σωτηρίαν τὰς πόλιος.

διεξαγνέω = *διεξάγω*. [I] Lac. (Amycl.) Cauer, 32. See *ἀγνέω*.

δικαδία, *double κάδος*. [III] CIA. II, 856.

δικαστάγωγος, *official who brings in the dicasts*. [II] Aeol. 215_{12·42·48}.

δικαστήρ = *δικαστής*. [V] Locris 1478₃₃; Pam. 1267₁₁.

δίkreas, *double portion of flesh*. [IV] Cos 3636₃₄ = PH. 37₃₄ [ν]ώτου δίκρεας. Cf. *μερίδα δικρέων*, Chios, Mitth. 1888, 166, which probably means *διμορία κρέων*. Paton, l. c., compares *δυσίας κρέων* CIA. II, 631₆, and thinks it may mean a portion of both cuts of the sirloin. Cf. Müllensiefen, l. c.

διλήμνιον, *kind of woolen fillet*. Rhodes, Cauer, 180₃₈ = IG. Ins. 155 καὶ πριάσθων στέφανον καὶ διλήμνιον —. *λημνίσκος* is used by Polybius, Plutarch, etc.

διμάω, *having two mothers* (?). Cypr. 69. This is read by Deecke *τιμῶ τὰ(ν) δίφατο(ν) δίμαο(ν) Παφία(ν) γε διμώοις*. Hoffmann, GD. I, p. 78, reads *Τίμω τ' Ἀ(ν)τιφάτω· τιμάω Παφία(ν)* Meister, GD. II, p. 159, reads *τιμωτὰ διφάτω διμάω Παφία γε διμώοις* and translates "zu ehren sind die beiden doppelnamigen von zwei Müttern geborenen paphischen Göttinnen mit Doppelliedern." He explains the two names as the Phoenician Astarte and the Grecian Aphrodite; the two mothers as the Ἑλ-α· Ἥρη ἐν Κύπρῳ, Hesych. and Διωνη; the two songs, Phoenician and Greek. The whole is very doubtful, but it hardly seems probable that the repetition of *δι-* is accidental, as Hoffmann's reading would imply. There is also a difficulty in Deecke's reading *τιμῶ*, which Meister avoids. The objection which Hoffmann makes to *δίφατος*, that it could not mean *doubly*

named, but only doubly said, is not important. See Meister, *Zum El. Ark. und Kypr.*, p. 32. Nor does διμάω to μαῖα seem unlikely.

δινάκω, *change, amend*. [V] Elis 1156, = Ol. 7 = Roberts 296. τῶν δέ κα γραφέων ὅτι δοκέει καλ(λ)ιτέρως ἔχην πο(ι)τὸν θ[ε]όν, ἐξαγρέων καὶ ἐνποιῶν σὺν βωλαῖ [π]εντακατίων ἀφλανέως καὶ δάμοι πληθύνοντι δινάκοι· (δινά)κοι, etc. This interpretation was given by Meister, *GD. II*, p. 24, who connects this word with δίνω, δινεύω, etc. Dittenberger, l. c., characterizes this explanation with the word "bedenklich." But it is to be preferred to any of the other readings and explanations which have been offered. Rühl reads δῖνα κῶ, Blass changes to δικάδδοι and Comparetti to διανικῶ. Johansson, *Sprachkunde*, p. 67, thinks the form obscure, as δινήκοι is to be expected if it is from δινέω, as the gloss δινήσας· στρέψας· κινήσας would imply. But there may easily have been a verb δινάζω beside δινέω from which δινάκω would be derived through the Doric aorist or future. Meister compares ὀλέκω, στενάχω, and δάκω.

The meaning of the verb is plainly *amend*, as is shown by the expression ἐξαγρέων καὶ ἐνποιῶν. δινάκω may imply a reversal of previous action, which would not seem a strange development of *whirl, turn around*.

διοικοδόμησις, *walling off, fortification*. [III] Troiz. 3364a₁₂. b₂₂ ἐς τὰν διοικοδόμη[σιν ἐπὶ σωτη]ρία[ν τ]ᾶς [πόλιος].

διορθωτήρ = διορθωτής. [Late.] Corc. 3206₁₃₈ εἰ δέ κα διόρθωσις τῶν νόμων γίνηται, ταξάντων οἱ διορθωτήρες εἰς τοὺς νόμους καθὼς κα δὴ τὸ ἀργύριον χειρίζεσθαι.

διπενθητήρ, *doubly bereaved*. Cypr., Berl. Phil. Wochenschrift 1890, 1355, 1381 Ὀνασαγόραυ τῷ Σιτασαγόραυ τῷ διπε(ν)θητήρ[ρος] ἡμ. This is one of two stones found together, the other bearing the epitaph of a woman. Meister thinks this was erected by the father. One thinks of the use of δι- in Cypr. SGDI. 69. The word πενθητήρ is rare. It is cited by Meister from Aesch. Sept. 1054 and Pers. 949.

διπλεθρία, *area of two plethra*. Corc. 3198₂₁. Cf. τετραπλεθρίαν and τετραπελεθρίαν from the same inscription.

δυσαγέω, *be accursed*. Taur. IG. Sic. et It., 432, *δυσαγείτω καὶ αὐτὸς καὶ γέ[νος το —*. From *δυσαγής*. For various forms of imprecation see section on synonyms.

δῶκω = *δίδωμι*. [IV] Cypr. (Edal.) 60₁₆. This is a new formation from the *κ*-aorist.

ἐγγυεύω = *ἐγγυάω*. [171] Delph. 1804 τὸν [ἐ]ρανὸν τὸν Βρομίον οὐ ἐγγυεῖν Ἰατάδας, etc. Argos, AJA. 1896, 55 ἐγ]γυεύσαντας εἰς αὐτοῖς followed by list of proper names.

ἐγγωνον, *rectangular piece of land*. [IV] Tab. Heracl. II₁₀₇ *φέκτα μερὶς τὸ ἐγγωνον τὸ πὰρ τὰς ἀμπέλως τὸ ποτικλαύγον ποττὰν Ἡρακλείαν καὶ ποττὸν ποταμόν*.

ἐγδοτήρ, *building commissioner*. [IV] Epid. K. 242, *ἐγδοτήρσι*, l. 45 *ἐγδοτέρσι*. Arcad. (Tegea) 1222, *ἐσδοτήρες*; cf. *ἐξιδώκαμες* 242₁₄₈; *ἀπεκδίδωμι* (above).

Keil, Mitth. 1895, 34, thinks the *ἐγδοτήρες* are the same as the *θυμελοποῖαι* and explains, according to the suggestion of Dörpfeld, as follows: After other buildings in the hieron had been begun, the general name of the commissioners who had the oversight of the Tholos was changed for a more specific title. Kavvadias, l. c., regards them as two distinct bodies, but Keil's view is more in accordance with the whole. Cf. Fabricius, *de Architectura*, p. 32, n. 1. For the form in *-εροι* cf. *ἐγκαντέρσι*.

ἐγκαυτήρ = *ἐγκαυστής*. Nemea 3318 *ἐγκ]αυτέρσι*. The word is without context.

ἐγκόνιμα, *place for preparing the body with dust for wrestling*. Aen. 1436, τὸ ἐγ]κόνιμα Ἑρμῇ καὶ ταῖ πόλει, cf. *ἐγκονίωμα*, *ἐν κομιστής* (below). For *-μα* in noun denoting place cf. *ἐνδιαίτημα*, *ἐνόρμισμα*, etc.

ἐδδίομαι = **ἐκδίομαι*. [V] Gort. Comp. 174 (without context) *ἐδδίεται*. Cf. *ἐπιδίομαι*.

ἐδραμα = *ἐδρασμα*. [IV] Epid. 3339₁₁₅, *ἐπὶ ἐδράματός τινος καθίζε*. For variation between *-μα* and *-σμα* see Solmsen, KZ. 29, 117.

εἰλύτᾱς, *rolled cake*. [IV] Boeot. 413₁₆, *δέκα δραχμάων εἰλύτας δέκα*. With this must be considered also—

ἐλλύτᾱς = *εἰλύτας*. [III] Thera, Cauer 148 E₃₇, *ἐλλύτας ἐκ πυρῶν χοινίκων πέντε*. Cf. Hesych. *ἐλλύτης· πλακοῦς τις*. The

Thesaurus gives ἐλύτης Theognost. Crameri Anecd. II, 44₂₂. See Meister, SGDI., p. 393, who takes these words as dialectic variations, with transfer between dialects, from a stem *φελν-*, but this is impossible, since *φελν-* would not give Boeot. *φειλν-*, Dor. *φηλν-*, but *φελν-* in both, just as in Attic (cf. *ξένος*, *ὄρος*, etc.); and even for Aeolic there is no inscriptional evidence for *λλ* from *λφ* (or *ρρ*, *νν* from *ρφ*, *νφ*). Attic has *εἰλύω*, and this *ει* is found also outside of the present beside *ἐλ*, e. g., *εἰλυσθεῖς*, *εἴλυμα* : *ἐλυσθεῖς*, *ἐλυτρον*. So it might well have *εἰλύτης* beside *ἐλύτης* if the latter is to be accepted. Boeot. *ει* = Attic *ει*, unless the latter is a genuine diphthong, and in *εἰλύω* it must be spurious. It is probably like *εἰρύω*, *ἐρύω*, but *εἰρύω* is not to be taken from *ἐφρύω* with Blass and Meyer, p. 559, but rather from *ἐφερύω* with Schulze, Quaest. Ep., p. 317. Hence the Boeotian form makes no difficulty. The *ἐλλύτας* of Thera and the Hesychian gloss may owe their *ἐλλ-* to a possible **ἐλλω* (from **φελιω*) beside *εἰλύω*. The existence of such a form may perhaps be inferred from Att. *εἴλλω* beside *εἰλύω*. Cf. also Att. *εἴλλω*, *ward off*, apparently a compromise between *εἴλω* (from **φέλνω*) and *ἔλλω* (from **φέλιω*).

εἰσοδοιπορέω, *go into, enter*. [IV] Rhodes, Cauer 177₁₁, *εἰσοδοιπορεῖν ἐς τὸ τέμενος*.

ἐκαστάκις, *in each case*. [III?] Corc. 3196₁₁, τοῖς ἐ]καστάκις προβούλοις, 3206, ἐλέσθω δὲ ἅ βουλὰ ἐκαστάκις εἰς ἐνιαυτὸν —. 3206₂₂, οἱ ἐκαστάκις ἐόντες ἄρχοντες. This exactly corresponds to the use of *ἀεί* in similar expressions.

ἐκατοστηρίη, *land subject to a tax of one per cent*. [Late.] Ion. Bechtel 183a₁₈ = BCH. 1879, 244 ff. ἐδ]κασεν ἐκατοστηρίην εἶναι, 183₂₀, τῆς ἐκατοστηρίης τὰ δύο, 183₁₇, ἐκ τοῦ ἐνηλ]ασίου τὴν ἐκατοστηρίην[ν. See *αἰδασμος* and *ἐνηλάσιον*. For the form cf. *ἐκατοστός*, *ἐκατοστήρ*. Locrian *ἐνετήριον* and Attic *ἀφετήρια* have a similar development of meaning.

ἐκπετέω, *fall down*. [IV] Tab. Heracl. I₁₂₀₋₁₇₄, αἱ δὲ τινὰ κα γήρῃ ἢ ἀνέμῳ ἐκπέτῳντι. (Of the trees on the land leased.)

ἐκτίματρον, *honorary gift* (?). [III] Cnid. 3517 Δάματρι καὶ Κούραι καὶ τοῖς θεοῖς τοῖς παρὰ Δάματρι καὶ Κούραι χαριστεία καὶ ἐκτίματρα ἀνέθηκε Πλαθαινὺς Πλάτωνος γυνά. Hirschfeld, Brit.

Mus. IV, 810, commenting on this word, is doubtful whether it can mean *atonement* or *sin-offerings*, as usually understood (so Kum. and L. & S.), since for this an expression like *ἐκνιντρον* would be expected. After rejecting various other possibilities as inconsistent with the meaning of *ἐκτιμᾶν*, he concludes that the word has some special meaning, unknown to us. Keil, Mitth. 1895, 51, cites this form together with Gort. *τρίτρα* and *κόμιστρα* as examples of an abnormal use of the suffix *-τρον*, without, however, suggesting any definite meaning. Can it have the force of *valued*, *valuable*? In this case *χαριστεία* would also have a general meaning, and the whole phrase be translated *acceptable* (or *pleasing*) and *valuable offerings*. On the other hand it is not clear why the suffix may not have its usual meaning, since *ἐκτιμᾶν* means *honor highly* as well as *estimate*.

ἐμπᾶσις = *ἐγκησις*. [III] Boeot. 493, *ἐππασις*, 806, etc. *ἐπασις* 492₁₀, 719₈; Arcad. 1234 *ἐμπασιν*, 1233, *ἱνπασιν*; Coreyra 3199 = CIGS. III, 682₁₀, *ἐμπασιν*;¹ Megara 3005 *ἐμπασιν*, 3009, 3014. The word is of course related to *πᾶμα*, *πάσασθαι*, etc. Boeot. *ἐππασις* must be from *ἐμ-ππασις*, the *ππ* showing itself also in *Θιό-ππαστος*, etc., and in *τὰ ππάματα* Boeot. 488₁₆₄₋₁₆₈₋₁₇₄, as is probably to be read with Causer and others. Cf. especially J. Schmidt, Plur., p. 415; Schulze, KZ. 318 ff. The root, however, is not to be taken with J. Schmidt, Plur., pp. 411 ff., as identical with that of *κτήσασθαι*, but as wholly distinct, probably *ḱṵā*, with Brugmann, Totatität, p. 62, note, where the extensive literature is cited. See also Meyer, p. 343.

ἐναγος, offering to the dead (?). [V] Delph. BCH. 1895, 1 ff. C₃₈ τὸν δὲ νεκρὸν κεκαλυμμένον φερέτω σιγᾷ, κήν ταῖς στροφαῖς μὴ καττιθέντων μῆ[δ]α μεί, μῆδ' ὁτοτυζόντων ἔ[χ]θος τὰς φοικίας πρίγ κ' ἐπὶ τὸ σᾶμα ἡκῶντι, τηνεὶ δ' ἐναγος ἔστω ἔντε κα ἡα[σ]ιγ' ἀναποτθέθῃ. The above is the reading of Homolle, who translates as follows: "et en ce lieu, la soillure persistera jusqu'à ce que le silence ait été rétabli." This involves 1) the elision of *-ā* before *ἀναποτθέθῃ*; 2) the assumption of a solitary occurrence of *ἀνα-* without apocope; 3) an interpretation which is hard to

¹ *ἐγκτασιν* is used in 3200, 3201, 3203 = CIGS. III, 688, 687, 685.

reconcile with the context. Dragumis, p. 298, offers a solution which is too fanciful to commend itself. Bechtel, BB. XXII, 281, would read *τηνεὶ δὲ (μηδὲ)ν ἄγος ἔστω*, which would be a very possible slip on the part of the stonecutter, and also remove the difficulty of the interpretation which seems to demand permission for a renewal of the lamentation, if we accept *ἔντε καὶ ἡ[σ]ιγ' ἀναποθέθῃ*. Then the clause would be translated, "silence must be observed until they arrive at the grave, there there shall be no attainment until silence is again resumed." But this interpretation does not in any way satisfy the first two objections to Homolle's reading. It also involves a mistake, which one is loth to assume if another explanation is to be found. It is also difficult to understand why the question of attainment should occur at this point. A word denoting lamentation or some ceremony at the grave, in contrast to the strict silence hitherto maintained, is rather to be expected. There is a verb *ἐναγίζω*, *offer sacrifice to the dead*. Cf. Hesych. *ἐναγίζειν· τὸ χοὰς ἐπιφέρειν, ἢ θύειν τοῖς κατοικομένοις*. This may be from a substantive *ἐναγος* = *ἐνάγισμα*, which is a later formation. I would also change Homolle's transcription to *ἔντε καὶ ἡ[θ]ιγὰν¹ ποθέθῃ* and translate, "there there shall be offering until the covering is put on."

ἐναιέτιον, *pediment statue*. [IV] Epid. 3325₁₁₂ = Epid. K. 241₁₁₂ *Ἐκτοριδα[ι] ἐναιετίων τῆς ἀτέρας κερκίδος*. Cf. *αἰετιαῖος, ἀέτωμα*.²

ἐναιλέω = **ἐναιρέω*. [V] Gort. Law-code II₃₀ *προφειπάτω δὲ ἀντὶ ματιύρων τριῶν τοῖς καδεσταῖς τῷ ἐναιλεθέντος ἀλλύε(θ)θαι ἐν ταῖς πέντ' ἀμέραις*. *ἐναιρέω* does not occur, and the preposition apparently does not alter the force of the verb here. Cf. *αἰλεθῆι* II₃₀. *αἰρέω* is found in the earlier Cretan inscriptions, Comp. 28, 29, 31. *αἰλέω* is a new formation peculiar to Cretan and probably due to confusion between the aorist and present stems. See Meyer, § 160.

ἐναράτιον, *collection of booty* (?). [III] Rhodes 924₂₀ [*τοῖδε ἐμ[ι]σ[θ]ώσαν[το καὶ ἀνε]θήκατι ἀρχοντ* (proper names).

¹ See this word below.

² Εφ. Ἀρχ. 1884, Pls. 3-4, show the fragments of the *ἐναιέτια* which the excavators found.

[τ]ὸ δὲ ἐναράτιον [καὶ τὰν] πράταν καταβολ[ὰν ἐπὶ νοῦ] μηνίας ἐπ' ἱερέω[ς τοῦ δαίμονος·] from *ἐναρα*, *ἐναίρω*.

ἐνατεύομαι, perform a ceremony on the ninth day. [III] Myconus, Ditt. Syll. 373₄, ἐνδεκάτῃ ἐπὶ . . . θος Σεμέλη ἐτήσιον· τοῦτο ἐνατεύεται. See Dittenberger, who interprets as above.

ἐνγαῖρέω = *ἐπιδημέω*. [Late.] Elis SGDI., Anhang II, p. 336 = Ol. 335. This inscription is in the κοινή, but this word is to be taken with Dittenberger as a survival of the local dialect. See Arch. Ztg. XXXV, 38, where he explains it as a denominative from *ἐγ-γα-ρος, belonging to the land. Cf. note in Ol., l. c., where ἐγγειος is given as an equivalent in meaning of *ἐγ-γα-ρος.

ἐνδέρω = *δέρω*. [IV] Cos 3636₄₈, 3637₈ = PH. 37, 38. See *ἐνδορα*.

ἐνδοθίδιος, belonging to the house. [V] Gort. Law-code II₁₁, ἐνδοθιδίαν δώλαν. This word is to be taken with Comparetti as derivative from *ἐνδοθεν* = *ἐνδον* rather than with Baunack, Ins. v. Gort., p. 75, who compares with *αἰδiosis*.

ἐνδορα, entrails (?). [IV] Cos 3636₄₈, 3637₈ = PH. 37, 38. Ἰκάδι βούς ὁ κριθεὶς θύεται Ζηνὶ [Πολιῇ] καὶ ἐνδορα ἐνδέρεται· ἐφ' ἐστίαν θύεται ἀλφίτων ἡμέκτον, ἄρτο[ι δύ]ο ἐξ ἡμέκτου,—ὁ ἄτερος τυ[ρ]ώδης—καὶ τὰ ἐνδορα, and in 3637 γέρ[η] λαμβά[νει] δέρμα καὶ σκέλος· ταύτας ἀποφορά· ἐνδορα ἐνδέρεται, καὶ θύ[εται] ἐπὶ ταῖς ἰστίαις ἐν τῷ ναῷ τὰ ἐνδορα καὶ ἐλατήρ ἐξ ἡμέκτου [σπ]υρῶν· τούτων οὐκ ἐκφορὰ ἐκ τοῦ ναοῦ. Paton compares Hesych. *ἐνδρατα*· τὰ ἐνδερόμενα σὺν τῇ κεφαλῇ καὶ τοῖς ποσὶ. Cf. also *δερτά* (above). Just what parts of the animal are intended it is difficult to say. Paton at first suggested the parts usually sacrificed, i. e., head, feet, stomach, and entrails. But l. 51 ἥπατος ἡμισυ καὶ κοιλίας ἡμ[ισυ] and l. 55 τὸ κεφάλαιον seem to dispose of part of these otherwise. For the prepositional prefix *ἐν*- Paton compares *ἐντομα* and *ἐντέμνειν*, words which are especially used with reference to sacrifices to the Chthonian deities.

ἐνδόσε, within. [V] Ion. 43₁₈, (Funeral law of Iulis.) καὶ τ[ὰ] σ[τρωμ]ατα ἐσφέρειν ἐνδόσε. Cf. *ἐκείσε*, *παντόσε*, etc. Blass-Kühner II, 310 A₈.

ἔνδω, *within*. [V] Delph. BCH. 1895, 1 ff. D.₃₀ ἐν τῷ πέτραι ἔνδω;¹ SGDI. 1767₁₀ ἔνδω μένουσα[ι] (used of the freed slave). Cf. ἔχθω and φοκω of the Labyadae inscription, and in general for adverbs in -ω see Ahrens, DD., p. 374; Kühner-Blass II, 304d, e.

ἐνερήρια, τὰ, *entrance-tax*. [V] Locris 1478, = Cauer 229 = Roberts 231 ἀνευ ἐνερηρίων.² Cf. Vischer, Rh.M. 26, 50, who assumes, with Oikonomidas, that it is a derivative of ἐνίημι and means "Einlass-Geld." This explanation is practically undisputed by the various editors except Meister, Ber. d. königl. sachs. G. d. Wissenschaft., 1895, 295 ff., who holds the same interpretation as to form, but thinks the word means a *sacrifice* upon return rather than a *tax*. If so binding that admission without this sacrifice is specified in only two cases, it is practically a tax, even on this assumption, and it is not plain why the objections to the interpretation as tax would not also apply here. These objections are: 1) a general tax for citizenship did not hold anywhere during the period of Greek independence; the cases cited are rather exceptional; 2) this must, if a tax, have been a general one required of all returning citizens, or it would have been defined in this decree; 3) is an answer to the translation in Insc. Jurid. Gr., "sans payer de droit d'établissement,"³ that this is not a question of change of residence within the same state or confederation, but of emigration from Naupactus to Hypocnemidian Locris, hence practically from one state into another. The first objection would not be final, since there may very possibly have been a law at this time in Naupactus which did impose a tax for entrance into citizenship which would be binding on the returning colonists unless specifically excluded.

¹ This word certainly seems superfluous in the phrase, but the letters are plain and there seems no possibility of another reading. Homolle thinks that this inscription of the cult of Bouzyga may have been cut on the *inside* face of the stone. The whole passage is somewhat obscure. See Homolle, l. c., pp. 58, 59.

² In addition to those already given cf. Hicks, Hist. Insc. 63; Insc. Jurid. Gr., p. 180; Ed. Meyer, Forsch. z. alt. Gesch. I, 291, and the latest, SGDI. III, 333.

³ Cf. also Gilbert, Griech. Staatsalt. II, 41.

The decisive point, however, is the position of *ἀνευ ἐνετηρίων*. It occurs in a section which discusses taxes and nothing else. It is, moreover, separated from the only discussion of sacrifice and religious duty in the inscription by a law regarding taxes.

The words which Meister cites as parallels are different formations, with the exception of *εἰσιτήρια*, which means, originally, simply *belonging to the entrance*. Both these words were specialized, but for different purposes. Cf. also *ἀφετήρια*.

ἐνηβέω = *ἐνηβάω* (?). [VI] Elis 1158₃ = Ol. 5 *ἀποδῶς, ἐνηβέω*[ι] (ΕΝΕΒΕΟΙ) ὁ ξένος. See Blass, 1156₃, note, who explains BENEOL with this form. Though they do not probably belong together (see *βενέω*), the suggestion may very well stand for this word, which may mean *take pleasure in*, a usage similar to that of *ἐνηβητήριον*. The offense would then consist in neglecting the sacrifice first due to the god. Inscription 1158 is fragmentary, but line 9 *δα*]ρχμας ἀποτίνοι τοῖ Δι Ὀλυν[πίωι] implies guilt for which a penalty is enforced.

ἐνηλάσιον, rent. [Late.] Ion. 183₃ = BCH. 1879, 244f. *ἐνηλάσιον, τετρακόσιαι εἴκο*[σι δρα]χμαί, l. 37 ὁ ἀνε]λόμενος τῇ γῇ γῆν τὸ ἐνηλά[σιον ἀποδώσε]ι, ἐμ μηνὶ Ἀρτιμισιών., l. 48 *ἐνηλ*]ασίου. From *ἐνελαύνω*. For the lengthening of the vowel see Wackernagel, *Dehnungsgesetz d. gr. Compos.*, p. 42.

ἐνηρόσιον, rent. [III] Delos, BCH. 1882, 6ff., I, 145 *καὶ τόδε ἄλλο ἀργύριον εἰσῆκει τῷ θεῷ ἐνηροσίων.*, l. 152 *ἐνηροσίων*. Cf. *προηρόσιον*. From *ἀρώ* and applies only to rent of land.

ἐνθινος = *ἐνθεος*. [Late.] Crete, Cauer 116₁₁, 117, *ἐνορκον τε ἔστω καὶ ἐνθινον*. Cf. Gort. Law-code X₁₂ *τὰ θίνα καὶ τὰ ἀνθρώπινα*. See Meyer, p. 110, n. 2; Solmsen, KZ. 32, 536. For discussion of *-θινος* see *θείνος*, *θίνος*.

ἐνθινος, in that place. [IV] Chers. BCH. 1881, 70f., l. 30 *εἰς τε τοὺς κατὰ βόσπορον τόπους χωρισ*[θει]ς *κα*[ι] *καταστασάμενος καὶ τὰ ἐν(θ)ίνα καλῶς καὶ συμφερόντως βασιλεῖ Μιθραδάται Εὐπάτορι*. This is the reading of Blass, Rh.M. 36, 612, taking *ἐνθινος* from *ἐνθα* as *ἐκείνος* from *ἐκεῖ*. Cf. Ditt. Syll. 252, note 18.

ἐνκοιωταί, pledges. [V] Gort. Law-code IX₂₅ *ἐνκ*]οιωτὰς (ΟΙΟΤΑΝΞ) ὁφῆλων, IX₃₅ *ἀνδοκᾶ* <δ> δὲ *κ' ἐνκοιωτᾶν* (ΕΝΚΟΙΟΤΑΝ).

Cf. Hesych. κοῖον· ἐνέχυρον; κοιάζει· ἐνεχυράζει; κῶα· ἐνέχυρα; κῳάζειν· ἐνεχυράζειν; κῳαθείς· ἐνεχυριασθείς. These glosses surely give the explanation of the word. Cf. Baunack, *Ins. v. Gort.*, p. 135, and *Ins. Jurid. Gr.*, p. 383, n. 2, and κοιακτήρ (below). Comparetti, p. 220, objects that, since ἐνέχυρον, ἐνεχυράζω occur in Gortynian, Nos. 153, 154, 156, 159, it would probably be used here also to express the same idea. But, as Baunack had already assumed, a differentiation of meaning is very probable, and ἐνκοιωταί may indicate a more general kind of obligation than ἐνέχυρον. Comparetti's comparison of ἐγγύας, ἐγγυιωταί is incomprehensible, if it means anything more than similarity of use, for κοῖον is clearly connected with κείμαι.

ἐνκόλαψις, *carving*. [IV] Epid. 3325₃₈₅ = Epid. K. 241 Πασέαι γραμάτων ἐνκολάφιος κ' ἐνκαύσιος, Lebadaea, Ditt. Syll. 353₁₁ τῶν δὲ γραμάτων τῆς ἐγκολάφειας καὶ [τῆς] ἐγκαύσεως. See Baunack, *Aus. Epid.*, p. 43.

ἐνκόλλᾱσις, *inlaying*. [IV] Epid. K. 242₁₆₇ ἐνκολλάσιος εἰς τοὺς στυλοβάτας. Cf. ἐγκολλάω, *glue, join*. κολλάω is used of inlaid work. A word denoting ornament for the stylobates is more likely here than a word which means joining.

ἐνκονιστάς, *sprinkler, used to cover the body with dust before wrestling*. [III] Boeot. CIGS. I, 2420₃₈ ἐν οὗτο χρούσιος ἐνκονιστάς, ὁλκὰ χρούσιος, κῆ τριώβολον Ἀττικόν. Cf. Lucian, *Amor.*, 45 πρὸς ἡλίου μεσημβρινὸν θάλλπος ἐγκονίζεται τὸ σῶμα πυκνούμενον.

ἐνπεδέω, *remain steadfast*. [VI] El. 1150 = Ol. 10 = Roberts 297. κῳπότα[ρ]οι μὴν πεδέοιαν (ΜΕΝΠΕΔΕΟΙΑΝ). Kirchhoff, *Arch. Zeit.* XXXVIII, 119, thinks that the verb is used intransitively and is the equivalent of ἔμπεδον εἶναι rather than of ἔμπεδῶν. This is confirmed by Dittenberger.

ἐνσίτος, *Laconian title of honor*. [III] Lac. LeB.-F. 168b.g, CI. 1240, et al. Cf. σύσσιτος, αἰσίσιτος, and πρωτενσιτεύω.

ἐντιτός, *liable, responsible*. [Late.] Cret. Mus. It. III, 731 αἱ δὲ μ(ή), αὐτῶι ἐντιτὸν ἔστω ἐπὶ τῶι δόσει. Cf. Hesych. ἐντιτόν· ἔνδικ(τ)ον. The idea of responsibility is seen also in the τίταις of Comp. 148, who plainly correspond to the βεβαιωτῆρες of the Delphian inscriptions, the guardians of the freed slaves. The force of

the preposition in *ἐντιτόν* is apparently the same as in *ἐνδικον*. See Insc. Jurid. Gr., p. 403. See also *ἐνδικον* (Rare Words).

ἐντοφήια, *burial rites*. [V] Delph. BCH. 1895, 1ff., C. 20 (compare p. 297) ἡδὲ ὁ τεθμός περ τῶν ἐντοφηίων (*ἐντοθηκῶν*, as read by Homolle, is now generally given up). Bechtel, BB. 22, 280, compares Hesych. ταφήια· ἐντάφια, εἰς ταφήν εὐθετα ἱμάτια. For the vocalism cf. τόφος : τάφος, κοθαρός : καθάρος, Meyer, p. 71.

ἐνωνά, *right of purchase*. Boeot. 380, κῆ ρυκίας ἐνωνὰν κῆ ἀσφάλιαν. This is a proxenus inscription. The word *ἐππασις* is generally used in Boeotian in this phrase.

ἐξαίρημα = *ἐξάιρετον*. [Late.] Cos PH. 36c, ἐξαιρεῖσθαι [δὲ] ἀ[ρ]γύριον ἀπὸ τῶν προσόδ[ων τῶν πιπτοουσῶ]ν ἀπὸ τοῦ τεμέν[ους κ.τ.λ.] καὶ τὰ ἐξαίρηματα δ[ι]ελεῖν] κατὰ μέρη.

ἐξαιθραπέω, *act as satrap*. [IV] Ion. (Mylasa) Bechtel 248, Μανυσώλλου ἐξαιθραπεύοντος. See Smyth, §§ 143, 211. Bechtel, l. c., approves Lagarde's connection with Av. *šōithra* rather than with Persian *χšaθ'arānā*, which is represented in Greek by *ἐξατράπης* and *ξατράπης*.

ἐξιεριστεύω = *ἐξιερώ*. [I] Rhodes, IG. Ins. 701_a. Cf. Brit. Mus., II, CCCLIII, to which Newton notes *ἀρχιαιρίστας* in another Camirus inscription, BCH. 1881, 337₁₅. Kuster reads *ιερίστας* in a gloss of Hesychius under *ἀγνίτης*, where Schmidt substitutes *ιερείτας*. The development seems to have been -*ῖζω*, -*ιστής*, -*ιστεύω*.

ἐξορύζω, *drive out from the boundaries*. [IV] Cypr. (Edal.) 60_{25, 26} ἡ κέ σις Ὀνάσιλον ἡ τὼς παῖδας τὼς Ὀνασίλων ἐξ τῇ ζῇ τῷδε ἰ ἐξ τῷ κάπῳ τῷδε ἐξορύξη, ἰδὲ δ ἐξορύξη—. Hoffmann, GD. I, p. 72, derives from **ἐξορφίζειν* to *ὄρφος*, *boundary-stone*. Cf. Schulze, Quaest. Ep., p. 113, n. 8.

ἐπάβολά, *share, portion*. [V] Gort. Law-code V₅₀ δια[λ]ακόντων τ[ἀ]ν ἐπαβολὰν (ΕΠΑΒΟΛΑΝ) ρέκαστος. Cf. Hesych. ἐπηβολή· μέρος.

ἐπαγάνωσις = *γάνωσις*. [I] Boeot. CIGS. I, 4149₁₈ ἐπεσκεύασα δὲ καὶ τὸ προσκήμιον [καὶ εἰς] τὴν τῶν ἀγαλμάτων ἐπαγάνωσιν. Holleaux, BCH. 1890, 184, thinks this is an error for *ἐπα(να)γάνωσιν*.

ἐπάναγκον = *ἐπάναγκες*. [V] Gort. Law-code IV₃₈, XI_{1, 2}.

ἐπαρέομαι = ἐπαρόμαι. [V] Gort. Law-code II.₁₀ ΕΠΑΡΙΟΜΕ-
NON. ἀρέομαι is found in Poll. III, 65; Cf. Smyth, § 688.

ἐπάνθεμα, votive offering (?). [III ?] Arg. AJA. 1894, 357
ἀργύρεον ὀλκὰ μ[ναί ?] | ἐπανθέματα λείο. | φιάλαν ὀλκὰν δρα[χμαι ?].
Cf. the use of ἐπάνθετα, Boeot. CIGS. I, 2420, 3498, where it is
simply a brief expression for the Attic formula ἐπέτεια ἐπεγέ-
νετο. The verb ἐπανατίθημι is used in the sense lay upon in
Aristoph. Wasps, and Plato uses it in the Laws with the meaning
intrust.

ἐπανιτάω, return, go back. [III] Elis 1172₃ = Ol. 39, ἐπα-
νιτακὼρ ἐν τὰν ἰδίαν. Hesych. εἰτακεῖν· ἐληλυθέναι. ιτακός is a
formation of the same kind as ἰτητέον, ἐξιτητέον, παριτητέα. See
Baunack, Rh. M. 37, 472; Dittenberger, l. c., note, which points out
the fact that citizenship is independent of residence, and if once
a citizen of Elis, one would so remain even after his return home.

ἐπάνχιστος, nearest of kin. [V] Locris 1478₁₈ = CIGS. III,
334 τὸν ἐπάνχιστον κρατεῖν. This is the provision for the estate
of a man who dies without leaving immediate family.

ἐπελάω = ἐπελαίνω. [IV] Tab. Heracl. I.₁₂₇ καὶ ἐπελάσθω τὰ
ἐπιζάμια τὰ γεγραμμένα. Cf. Boisacq, p. 49; Meister (Curt.
Stud. IV), p. 377. For ἐπελαόσθω 3d pl. Cf. for the meaning
ἐπελασάσθων, Arcad. 1222₂₃.

ἐπενπάω, fulfill, accomplish. [VI] Elis 1152 = Ol. 2 = Rob-
erts 292 αἱ ζέ μῆπιθειάν τὰ ζίκαια ὅρ μέγιστον τέλος ἔχοι καὶ
τοὶ βασιλᾶες, ζέκα μναῖς κα ἀποτίνουι φέκαστος τῶν μῆπιποεόντων
κα(τ)θυταῖς τοῖ Ζι Ὀλυμπίοι, ἐπενπῶι (ΕΠΕΝΠΟΙ) ζέ κ' ἔλλανοδίκας
καὶ τᾶλλα ζίκαια ἐπενπήτω (ΕΠΕΝΠΕΤΟ) ἀ ζαμωργία, αἱ ζέ μῆ(πε)ν-
πῶι (ΕΠΟΙ), ζίφνιον ἀποτινέτω ἐν μαστράαι. See Roberts, p. 365,
who discusses the various readings. Bücheler, Rh. M. 35, 632,
and Bergk, Rh. M. 38, 534, compare ἔνπει with *inquit* and ἐπένπειν
with the phrase *multam indicere*. Dittenberger, l. c., approves
this explanation, but it would overthrow the generally accepted
derivation of *inquit*. Cf. Stolz, Lat. Gr. 157. Ahrens, Rh. M. 35,
578 ff., takes ἐπ-ένπω = ἐφέπω (*curare*), while Kirchhoff, Arch.
Zeit. XXXVIII, 68, reads ἐκπέμποι. Comparetti, Acad. dei Lincei,
Ser. III, Vol. VI, p. 70, also assumes omission of πε in l. 6, and

explains *ἐπένποι*, etc., as due to the error of the stonecutter for *ἐπενπ[οέ]οι*; but, as Roberts says, the threefold error is very improbable. The explanation given by Curtius, *Gr. Gr.*, § 201, more fully by Brugmann, *Grundriss II*, p. 348 (cf. also Meister, *GD. II*, p. 20), is on the whole the most satisfactory. He assumes **πάω* from **ἑνᾱ-ῑδ*, the same root which is found in *πάμα*, *παμῶχος*; cf. Brugmann I, 312, 550, 557. It would seem most probable that the three verbs are from the same compound, and that the omission of *-πε-* is to be assumed in *ΕΝΠΟΙ*.

ἔπερος, *ram*. [IV] Aeol. (Aeg.) *Ἐτ. Gr. IV*, p. 268 = Hoffmann, *GD. II*, 155a. *ἔπεροι καὶ ἀρνήαδες ἐρίων ἀτέλεες*. Cf. Meister, *IF. I*, Anz. 203, who questions whether *ἔπερος* is to be connected with Lat. *aper*, etc., and Hoffmann, *GD. II*, p. 305, who quotes *ἔπεροι* "eber," Lat. *aper*, etc. Schulze, *KZ. 33*, 132, connects with *εὔπερος* (Ion. *εὔπερος*, Lob. *Phryn.*, p. 146), and for the use of *ἐπί* compares such words as *ἐπάργυρος*, *ἐπίχαλκος*, etc., translating by *lanatus*. Its limitation to male or female is a secondary development; cf. Sans. *urabhra*, *ram*, Lat. *lānāta*, *sheep* (Juv. *VIII*,₁₃₅). This explanation given by Schulze commends itself in that it offers a reasonable explanation of the form without going out of the domain of the Greek.

ἐπιβάω, *trespass* (on sacred lands). [IV] *Tab. Heracl. I*,₁₂₈ αἱ δὲ τίς κα ἐπιβῆ ἡ νέμει ἡ φέρει τι τῶν ἐν τᾷ ἱερᾷ — —. Cf. Meister, *Curt. Stud. IV*, p. 425, who compares *ἐμβη*, *Lysistr. 1303*, and *ἐκβῶντας*, *Thuc. V*, 77. See also Boisacq, *DD.*, p. 62.

ἐπιδικατός = *ἐπιδίκος*, *subject to judicial decision*. [V] *Lac. (Teg.) M. 21*,₅. (To Xouthias the son of Philachaeus thirty minas. If he live, he shall have it himself. If he die, it shall belong to his children) ἐπεὶ κα πέντε ρέτεα ηἱβῶντι. αἱ δὲ κα μὴ γένηται πέ(ντε ρ)ετών, ἐπιδικατόν ἡμεν.

ἐπιδίομαι, 1) *lead, drive*, 2) *go away of one's own accord, flee*. [V] *Gort. Comp. 152 I*, αἱ δὲ κα μὴ ἐπιδίηται τὸ παρωθέν (animal) ἡ μὴ ἐπελεύσει τὸ τεθνακὸς ἡ μὴ δείκσει αἱ ἔγρ<a>τται, μὴ ἔνδικον ἡ<μ>ην, II, τὸ μὲν νυνατὸν ἐπιδίεθαι αἱ ἔγρατται, II, ἐπιδιέθαι, II, αἱ ἐπεδιέτο ἡ ἐπήλενσε ἡ ἐκάλη δεικσιών, VII, τὰ χρήματα ἐπὶ [ν]αὸν ἐπιδιόμεν[ον ἡ] ἐπελεύσαντα, IV, τὸν δὲ ροικέα τὸν

ἐπιδιδόμενον μὴ ἀπόδοθαι, IV_{6.11} ἐπιδιομενος. Cf. Hesych. δῖσθαι· διώκειν, τρέχειν. In col. IV this word seems to be used in the same sense as δῖω in Attic, while in the other citations the meaning corresponds to that of Homeric δῖομαι, II. XV, 681. In these it is used of the animal which is still in condition to walk, while ἐπελεύσω is used of the dead animal. Cf. also ἐδδῖεται, Comp. 174. See discussion of meaning, Comp., pp. 272 f.

ἐπιζᾶμῖα, τά = ἐπιζήμια. [IV] Tab. Heracl. I₁₅₅ ἐπιζαμῶμάτων. Cf. ἐπιζάμια I₁₂₇.

ἐπιζύγιον = ὑποζύγιον [IV] Arcad., Hoffmann, GD. I, p. 23, no. 29, τοῖ δὲ ξένοι καταγομένοι ἐξῆναι ἄμέραν καὶ νύκτα νέμεν ἐπιζύγιον. Cf. Hesych. ἐπιζύγιον· μέρος τῆς νεώς. See Danielsson, Epigr., p. 49.

ἐπικᾶπῖς, *belonging to a garden* (?). Troiz. 3362₂, ἐς τὰν ὁδὸν τὰν παρ τὰς ἐπικαπίδας. Cf. κηπίδες νύμφαι in Aristaen. 1, 3; also ἐπικήπιος. A noun which this adjective modifies has apparently been obliterated.

ἐπιμηνιεία, 1) *office of ἐπιμήμιος*, 2) *special session of the temple officials at Delphi*. [II] Thera, Cauer 148 D₃₁, τὰν πρᾶταν ἐπιμηνιείαν δωρεάν, F₂₀ εἰ δέ κα ἡ ἐπιμηνιεία δωρεάν; Delph. BCH. 1896, 198 ff., II₁₄ πυλαιᾶν πέντε καὶ ἐπιμηνιείαν δυοῖν. The πυλαῖαι were the two regular sessions of the Amphyctionic council, held in the autumn and spring. If an unexpected payment of money occurred between the two sessions, a special session was held called ἐπιμηνιεία and dated by the month in which it took place. Cf. Bourguet, BCH. 1896, 225, who gives this explanation.

ἐπιμηνιεύω, *act as ἐπιμήμιος*. [II] Cos 3635 [τ]οὶ ἀεὶ ἐπιμηνιεύοντες; Thera, Cauer 148 D_{15.32.35}, E_{22.35}, F₃₂; Olbia, Ditt. Syll. 248₁₈₀ = Latyschew 16 B₈₃ ἐπιμηνιεύσαι καὶ προνοῆσαι χρησίμως [τοῖς] τε δανεισταῖς --; Delph. BCH. 1896, 198 ff., I_{6.90.92}, II₁₄. Cf. ἐπιμηνιεία.

ἐπιμωλέω, *bring suit against*. [V] Gort. Law-code IX₂₈ ἐπιμωλὲν (ΕΠΙΜΟΛΕΝ) ἰὼ πρὸ τῷ ἐνιαυτῷ, IX₃₁ αἱ μὲν κα νίκας ἐπιμωλῇ (ΕΠΙΜΟΛΕΙ). See μωλέω.

ἐπιξοά, *smoothing, polishing*. [IV] Epid. 3225 A₇₀ = Epid. K. 241₇₀. Κάλως εἴλετο ἐπιξοὰν [το]ῦ στρώματος τοῦ ἔνδοι καὶ τοῦ

προδόμου, B_{ss}, Γοργίας εἴλετο ἐπιξοὰν τοῦ στ[ρώ]ματ[ος] τοῦ ἔχ[θ]ω καὶ τοῦ σακοῦ καταξοὰν τὰ ἔξω, 242₁₁, ἐπιξοᾶς κρηπίδος. Cf. καταξοὰν 241, B_{ss}, et al., also παραξοήν, Lebadaea, CIGS. I, 3073₁₁₁ = παρατομή. Kavnadias, l. c., p. 90, n. 235, makes the distinction that ἐπικοπά is used of work on wood, these derivatives of ξέω when the work is to be done on stone. See also Baunack, Aus Epid., p. 75.

ἐπιπόλαιος, *movable property*. [V] Gort. Law-code V₁₁, ἐπιπολαίων (ΕΠΙΠΟΛΑΙΟΝ) χρημάτων. Mon. Ant. I, pp. 41 f., l. 15 τὰ δ' ἐπιπόλαια πάντα κοινὰ ἤμεν Γορτυνίων καὶ Κνωσίων ρεκατέρων τὰν ἡμίναν. Cf. Hesych. ἐπιπλα· ἱμάτια γυναικεῖα. ἡ χρήματα, ἡ σκεύη, τὰ μὴ ἔγγεια, ἀλλ' ἐπιπόλαια.

ἐπιπρεῖγιστος, *next to the oldest*. [V] Gort. Law-code VII₂₂ (ΕΠΙΠΡΕΙΓΙΣΤΟΙ). See πρεῖγιστος.

ἐπίσσοφος, Thera official. [II] Thera, Cauer 148 F₁₁, πολεῖτω ὁ ἐπίσσοφος, F₂₁, αἰρεῖσθω δὲ τὸ κοινὸν καὶ ἐπίσσοφον, F₁₁, καὶ ἐνγραφέτω τὸς τε ἐπιμηνίος καὶ τὸν ἀρτυτήρα ἀνὰ πρεσβύτατα καὶ ἐπίσσοφον, G_{10.20.33}. ἐπ[ε]σ]όφει is probably to be read in a Corcyrean inscription 3195₁₆ = CIGS. III, 691₁₆. Cf. Keil, Mitth. 1895, 435 (note). Although the ἐπίσσοφος of the Thera inscription was a private man, it is probable that the title was taken from that of a public official. Cf. Keil and Dittenberger, ll. cc.

Osthoff, PBB. XIII, 418 ff., connects Gr. σοφός with Lat. *faber*. The Greek word is from *τφοφός from *θφοφος, while *faber* is from *ῥναf-ro-s. In this way the -σσ- is satisfactorily explained. Cf. Brugmann I, p. 311; Prellwitz, Et. W. d. gr. Spr., p. 294; Meyer, p. 297.

ἐπωμότας, "*additional sworn member of the tribunal, chosen by the plaintiff*." [V] Locris 1479₁₀ = CIGS. III, 333 αἱ κ' ἀνδράζωντι τοὶ ξενοδίκαι, ἐπωμότας (ΕΠΟΜΟΤΑΣ) ἡελέστω ὁ ξένος ὠπάγων τὰν δίκαν ἐχθὸς προξένω, etc.

ἐπώνιον, *tax on sales*. [V] CIA. I, 274₁₂, 277_{11.12} σὺν ἐπώνι[οις]; Erythrae, Bechtel 206 (com.) ἐπώνιον. Cf. Poll. 7, 15 τὰ δὲ καταβαλλόμενα ὑπὲρ τῶν πιπρασκομένων τέλη ἐπώνια λέγουσι; Bekk. Anecd. I, p. 40 ἐπώνια, τὰ ἐπὶ τοῖς ὠνόις προσδιδόμενα ἔξωθεν χάριτος ἔνεκα. See Gilbert I, p. 333, II, p. 369. Apparently in

Cos 3632, (com.), *ὥνά* is used in this sense. See Töpffer, Mitth. 1891, 420.

ἐργωνέω, *contract for public works*. [III] Arcad. 1222₁₂, *εἰ δέ τι(ς) ἐργωνήσας μὴ ἰγκεχηρήκοι τοῖς ἔργοις*, etc.

ἐσκήχρημι, *lend money on interest*. [II] Thess. (Mondaia) 1557 *πὲρ το(ῖ) [ἀρ]γύρροι τᾶς Θέμιστο(ς), αἱ ἀ(ν)εκτ[ό]ν ἐστι τᾷ Θέμι(σ)τι καὶ βέλτιον ἐ(σ)κιχρέμεν*. This is an oracle-inscription from Dodona. *ἐσκήχρημι* = *ἐκδανείζω*. Cf. Prellwitz, de dial. Thess., p. 38, note.

ἐσκλητος, *small assembly* (technical term). [I] Rheg. IG.Sic. et It. 612 = Ditt. Syll. 251 *ἔδοξε τᾷ ἀλία[ι] καθάπερ τᾷ ἐσκλητῷ καὶ τᾷ βουλᾷ*. See Dittenberger, l. c., who gives this explanation. Cf. also Gilbert II, p. 239.

ἔταλον, *yearling*. [IV] Aeol., Hoffmann, GD. II, p. x, no. 155a₁₈, *ἀρηγάδων ἔταλα ἀτέλεα*; Cos. 3721₁₁, *ἀποδόμεν τοῦ μὲν ἐτέλου ἡμωβέλιον*, etc. From *φέτος*. Reinach, Rev. d. Ét. Gr. IV, 268, suggests that this may be the Aeolic form of *ἄταλος*, but as Meister, IF. Anz. I, 204, points out, *η* for *α* would not be Aeolic but Ionic. There is no difficulty in the derivation as given. For *-ελ-* to *-αλ-* cf. *πύελος*: *πύαλος*, *μύελος*: *μύαλος*, and the common interchange of *-ερ-* and *-αρ-*. See Meyer, p. 159.

εὐθυτοκῖα, *simple interest*. [I] Lac. M. 51 = LeB.-F. 242a₃₇, *τοῖς δὲ ἄλλοις δανείοις ἄνωθεν ἀπὸ τῶν συγγραφῶν δραχμαῖον τόκον ἐξ εὐθυτοκίας ὥρισεν*.

εὐστόν, *victim burned whole* (?). [V] Ion. 100₈ = Ditt. Syll. 376 *ἦν δὲ εὐστόν θύη ἥ πόλις, λάψεται γλώσσαν*, etc. Cf. Hesych. *εὐστόν· τὸ σειδόμενον*. From *εὖειν*. Cf. Dittenberger, l. c., note, who gives the above interpretation. The definition of Hesychius may refer to the turning back and forth of an animal roasted on the spit.

ἐφανγρέω, *choose in addition*. [III] Thess. 345₁₁, *ἐφανγρένθην* = *ἐφαίρωνται*. Cf. *προανγρέ[σι]* (below) and *ἀγρέω* (Rare Words).

ἐφακέομαι, *repair*. [380] Delph., Cauer 204₃₇, *ἐφακέισθων* (*δρόμον*), l. 41 *γεφύρας ἐφακέισθαι*. Cf. *ἄκεσις* (Rare Words). For the aspirate see Meyer, § 206.

ἐφέργνυμι, *shut in*. [IV] Tab. Heracl. I₁₁₁, *ἐφέρξοντι*. See *ἀφέργνυμι*.

ἐχεπάμων, *having the right of inheritance*. [V] Locris 1478₁₆ = CIGS. III, 334₁₆ αἶ κα μὴ γένος ἐν τᾷ ιστία ἢ ἐχέπαμον. See Meister, Ber. d. sächs. G. d. W. 1896, 306.

ἐχθοι = ἐκτός [IV] Epid. 3325₆₆ = Epid. K. 241₆₆ τὰν ἐχθοι καὶ τὰν ἔνδοι. Cf. Hesych. ἐχθοι· ἔξω.

ἐχθω = ἐκτός [V] Delph. BCH. 1895, 1 ff. C₄₃ ἐχθω ἡομεστίων. This inscription shows also ἐχθός C₄₆ ἐ[χ]θός τᾶς φοικίας. Cf. Locris 1479₁₁ = CIGS. III, 333₁₁ ἐχθός προξένω. For the relation of these forms with χθ to the Att. ἐκτός see Wackernagel, KZ. 33, 40; Brugmann I, pp. 627, 754, 756; otherwise Keil, Hermes 25, 601; Meyer, § 209.

φαρήν. See ἀρήν.

φάριχος (?), *ram*. [VI] Elis 1158 = Ol. 5 φαρ]ίχως καθ(θ)ύσας ἐπὶ τοῖ βωμοῖ. Cf. Hesych. βάριχοι· ἄρνες and ἀριχα· ἄρρεν πρόβατον.

φάστιος = ἀστικός. [VII/VI] Crete, Comp. 32₂, 149, φαστίαν δίκαν.

φήμᾱ = εἶμα. [V] Gort. Law-code V₄₀ θνατῶν δὲ καὶ καρπῶ καὶ φήμας (FEMAΞ) κανφιδήμας κήπιπολαίων χρημάτων, αἶ κα μὴ ληίουσι δατῇ[θαι τινές] —. Comp. 154 I₁₀ τὰ δὲ τρίτρα τᾶς φήμας (FHMAΞ) καὶ τᾶς ἀνφιδήμας. Cf. φήμα, Law-code III₃₈ ἡ φήμα ἡ δυώδεκα στατήραις. For similar variation of declension see ἀνφιδήμᾱ.

φέχω, *bring, present*. [II] Pam. 1267₂₄ ἄγεθλα φεχέτω —; Cyp^r., Hoffmann, GD. I, p. 46, n. 66 αὐ]τάρ με ἔφεξε [Ὀνασί]θεμις, ἰ(ν) τύχαι. Cf. Brugmann I, p. 293.

φικατίδειον, *twenty-foot road* (?). [IV] Tab. Heracl. II_{22·44} (com.) ἀπὸ δὲ τῷ φικατιδεῖω τὰν ἐς ποταμὸν τὸν Ἀκιριν γὰν ποτιγενομένην, etc. This word occurs in close connection with φικατίπεδον, which has apparently about the same meaning, though an attempt to differentiate is made in Insc. Jurid. Gr., p. 215, n. 1.

φισοδαμωργός, *having same rights as δημιουργός*. [V] Elis 1153₄ = Ol. 11 φισοπρόξενον (empty space) φισοδαμωργόν.

φοίκω, *from the house*. [V] Delph. BCH. 1895, 1 ff., C₂₂ μήτε πριάμενο[ν] μήτε φοίκω. See Ahrens, DD., p. 374, for adverbs in -ω. This is undoubtedly a genuine ablative. Cf. Solmsen, Rh. M. 51, 303; Meyer, p. 485.

φρητάω, *promise*. [IV] Cypr. (Edal.) 60₁₁, *ἐφρητάσατο βασι-
λεύς κὰς ἃ πόλις δοφέναι* —, l. 4 *εὐφρητάσατο*. Hoffmann, G.D. I,
p. 219, thinks this is a derivative from Cypr. *φρήτα*, 60₂₈. Cf.
Meister, G.D. II, p. 245. But *φρήτα* : *ρήτρα* = *ρόπτον* : *ρόπτρον*,
θρέπτα : *θρέπτρα*, etc. Cf. Schulze, Berl. Phil. Woch. 1890, 1503 ;
Meyer, § 301. *ρητάω* is rather to be taken as an independent for-
mation in -τ-ά-ω. Cf. Arg. *ἀφρήτευε*.

ζευγῶχος, *driver of a cart drawn by yoked animals*. Her-
mione 3385_{7,9}, *ζευγῶχοι*.

ἡμιολίζω, *pay original amount increased by one-half*. [VI]
Elis 1151₈ = Ol. 16 = Roberts 298. *αἱ δὲ μὴ συναλλύ[οιτο] —, τὸ
χρέος κ' ἡ]μιολίζοι ἃ πόλις τοῖ Δι' Ὀλυνπίοι*, etc. The above
reading is according to Blass and is accepted by Roberts and
Dittenberger. Blass compares *ἡμιολιασμός* = *τὸ ἡμιόλιον δοῦναι*,
Harpocration. Dittenberger, l. c., further compares *ἐφ' ἑμολίοι*,
CIGS. I, 1739₁₁. He thinks it doubtful whether *τοῖ Δι' Ὀλυνπίοι*,
etc., belongs to *ἡμιολίζοι* or is independent.

ἡμιρηναία, **ἡμιρρήνιον**, *hybrid animal*. [V] Delph. BCH.
1895, 1 ff., D_{33,35} [T] *ἃ δὲ [Φ]ά[ν]ατος ἐπέδωκε τῇ θυγατρὶ Βου-
ζύγαι, τὰ ἡμιρρ[ή]νια (HEMIPP. NIA) κήκτᾶς δυωδεκαίδος χίμαιραν
καὶ τῆμιρ[η]ναιᾶν δάρματα*. Homolle explains as a compound of
ἡμι and *ρήν* similar to *ἡμίονος*. Cf. *ἀρήν*, *πολύρρην*, also Hesych.
ρήνες · *ἄρνες*. *πρόβατα* and *ρήνεα* · *πρόβατα*, *οἶα*.

ἡμιτύεκτος = **ἡμiekτος**. Crete (Eleuthera), Comp. 200, *τριῶδε-
λοντῶ [ή] (μ)ιτυέκτω*. *ἡμιτυ* for *ἡμισυ*. L. & S. cite *ἡμισύτριπτον*,
Kum. *ἡμισυάρχης*, *ἡμισυάρχιον*. Cf. Baunack, Berl. Phil. Woch.
1887, 57.¹ For *ἡμιτύ* : *ἡμισύ* see Meyer, § 268, end.

ἡχοῖ, *where*. [IV] Oropus, Bechtel 18₁₀ = CIGS. I, 235
ἡχοῖ ἐκάστοις αἱ δίκαι ἐν τοῖς νόμοις εἴρηται, ἐντοῦθα γινέσθων.
Cf. Hom. *ἡχι*. See Smyth, p. 612; Meyer, p. 454; Kühner-
Blass II, p. 311, n. 7 (end).

¹ Baunack thinks *φ* is to be expected in -*φεκτος* as in *φῆ*. He explains its
omission as due either to the similarity of the letters F and E, or to a feeling
that *υ* alone was sufficient. The latter supposition seems the more probable.
Cf. Comp. 194, 195, where *φ* alone is written *ώφτο*, *άφτόνς*, and in other Cretan
inscriptions we find *αύφτ-* for *αὐτ-*.

θεᾷροδοκίᾳ, *office of θεαροδόκος*. [III] Elis 1172, = Ol. 39 τῷ πατρί θεαροδοκίαν διαδέκεται; Tenos, Brit. Mus. 373, = CIG. 2329 καὶ τὴν θεαροδοκίαν τῶν Δηλίων.

θεᾷροδόκος, *person who receives the θεωροί*. [IV] Epid. K. 273 καὶ θεαροδόκον τοῦ Ἀσκληπιοῦ; Hermione 3386 καταστᾶσαι δὲ καὶ θεαροδόκον, 3387, 3388; Elis 1172, τοὶ λοιποὶ θεαροδόκοι; Mylasa, CIG. 2670, τῶν θεαροδόκων; Crete, Rev. arch. XII, 396 θεα[ρ]οδόκος; Aetol. 1413, θεαροδόκους. θεωρ- occurs also in 1424, an inscription found at Ceos which contains an agreement between the Aetolians and the inhabitants of Ceos. Inscriptions 1425, '27, '28 show θεωρ-. Cf. Meyer, p. 86, n. 2.

Θεοδαΐσια = Διονύσια. Aeol. 272, Θεο]δαΐσια; Crete, CIG. 2554 I, ἐν Θεοδαισίῳ παραγγέλλουντες. Cf. Hesych. Θεοδαισίος. Διόνυσος. Θεοδαισίος occurs as the name of a Cretan month.

θεοδαισίᾳ, *distribution at the Θεοδαΐσια*. Aeol. 272, τ]ὰν θεοδαισίαν διέδωκεν τοῖς μὲν βολ[αίοις].

θηγαίνειτᾱς, *suitable for a whetstone* (?). Hermione 3247 = IG. Sic. et It. 317 τοῦ λίθου τοῦ θηγαίνειτα. See note, l. c., which compares ἀμμίτης, πυρίτης, χαλκίτης; Kühner-Blass II, 284.

θιγάνᾱ, *covering*. [V] Delph. 1895, C, ἐναγος ἔστω ἥεντε καὶ ἡ [θ]ιγάνᾱ ποτθέθη. Homolle's reading is [σ]ιγ' ἀναποτθέθη. The objections to this are discussed under ἐναγος. Homolle admits them plainly on page 50, but, after discussing other possibilities, thinks that the reading indicated is the least difficult. But a derivative θιγάνᾱ, *covering*, from θιγ- as στεφάνη from στεφ-, στεγάνη from στεγ-, would not seem an unreasonable assumption. There are glosses of Hesychius, too, which should be considered. θίγωνος· κιβωτοῦ; θίβωνος· κιβωτος; θίβη· πλεκτόν τι κιβωτοειδές; θίβην· θήκην, etc. Homolle cites these, l. c., p. 51, and thinks that a word θίγα, θιγάνᾱ might be assumed from the glosses, though he finally rejects this assumption in favor of the reading given.

θίνος = θείος. [V] Gort. Law-code X, τὰ θίνα καὶ τὰ ἀνθρώπινα, Comp. 184, 188, τὰ θίνα; Cauer 132, καὶ πεδέχεν θίνων καὶ ἀνθρωπίνων. See Meyer, p. 110, n. 2, who says that θίνος, θίνος, is to be explained from θίος and is formed after the analogy of θείνος. But as Solmsen, KZ. 32, 536, shows, ἐνθινον occurs in

inscriptions from Hierapytna, and in that dialect *θεός* is found, not *θίος*. He thinks that probably *θίνος* replaces *θείος* by analogy with *ἀνθρώπινος* on account of its frequent use in the formula *καὶ θεία καὶ ἀνθρώπινα*. The *θείνος* which occurs in an inscription from Allaria, Cauer¹ 39₁₆, he explains by the full proportion *ἄνθρωπος : θεός = ἀνθρώπινος : θείνος*.

θουναρμόστρια, *president of a feast* (fem.). [I] And.₂₂ *εἶπεν ἃ θουναρμόστρια ἃ εἰς Δάματρος καὶ αἱ ὑποθουναρμόστρια αἱ ἐμβεβακνῖαι*, etc.; Lac. CIG. 1439, 1446, 1451, *θυναρμόστρια* 1435, 1436 (late).

θυᾶφόρος, *participating in the sacrifice* (official). Cos 3636₃₂ *θυαφόρῳ δὲ τοῦ σκέλεος* — [δίδ]οται ἀκρίσχιον. Cf. *θυηπόλος* CIA. III, 1337 et al. This official is named next after the *ιερεὺς*.

θυγατροποῖα, *adoption of daughter*. [II] Rhodes, IG. Ins. 115, 818, *κατὰ θυγατροποῖαν*; Halicarnassus, Quest. de l'histoire de l'art., p. 133; *θυγατροποῖα* Rhodes 646; Rayet, Ann. de l'assoc. pour ét. Gr. 1875, 319; Ross, Tagebuch, cited by Keil, Rh. M. 20, 537; Selivanov, Mitth. 1891, 122 ff., who notes the above citations and also Thessalian *ὑποῖαν* from Lolling, Preuss. Akad. d. W. 1887, 570 *Πτολεμαίου τοῦ Ὀπλόνου καθ' ὑποῖαν δὲ Νικάρχου*.

θυηχός, *sacrificer, priest*. [IV] CIA. 322 *τῷ βωμῷ τῷ τοῦ θυηχοῦ*, 324 *παρὰ τὸ [ν θ]υηχοῦ βωμό [ν]*.

θυμελοποῖαι (-ποιοί), *building commissioners in charge of the tholos*. [IV] Epid. K. 242_{119·124·137·138}. See Mitth. 1895, 33 ff. Cf. discussion under *ἐγδοτήρ*. Similar compounds are *θεατροποῖαι*, *ναοποῖαι*. There is considerable variation of declension in this inscription. See Keil, Mitth. 1895, 440.

θύρωσις, *preparation of the doors*. [IV] Epid. 3325, A₃₈ = K. 241₃₈ *Ἀρχέστρατος ἔλ[ε]το θύρωσιν τοῦ ἐργαστηρίου*. See Baunack, Aus Epid., p. 76, where *θύρωσις* is explained as the *Anbringung der Thüren*; in the index *Anfertigung* is used. It seems probable that both are included.

θύρωτον, *jamb of the door*. [IV] Epid. 3325₃₀₄ *Κλεινῖαι θυρώτοιιν λευκώσιος*, l. 305 *θυρώτοιιν* (ΘΥΡΩΤΟΙΝ) *φορᾶς Ἀρισταίωι*, where Baunack would supply *λευκώσιος*. See Aus Epid., p. 78.

θωάζω, *inflict penalty*. [VI] Elis 1156, = Ol. 7 = Roberts 296
βοί κα θωάδ(δ)οι (ΘΟΑΔΟΙ) καὶ καθάρσι τελείαι. CIA. II, 841,
ἀν δὲ ἐλεύθερος εἴ, θωάσει αὐτὸν ὁ ἱερεὺς] μετὰ τοῦ δημάρχου πεντή-
κοντα δραχμαῖς. For discussion see θάων.

θωάω, *inflict penalty*. [V] CIA. IV, 1, p. 139, ll. 8-10 ἐ]ξ[εῖ]-
ναι θωᾶν (ΘΟΑΝ) [μέ]χρι τριῶν ὀβελῶν τοῖσι ταμ[ίασι].

θωέω, *inflict penalty*. [V] Delph. BCH. 1895, 1 ff., D₁₈ αἱ δέ
τι τούτων παρβάλλοιτο τῶν γεγραμμένων, θωεόντων τοί τε δαμοργοί
καὶ τοὶ ἄλλοι πάντες Λαβυάδαι, πρᾶσσόντων δὲ τοί πεντεκαίδεκα.

θωιάσις, *fine*. [V] Delph. BCH. 1895, 1 ff., D₂₁ αἱ δέ κα ἀμφι-
λέγηι τᾶς θωιάσιος, ἐξομόσας τὸν νό[μι]μον ἡρόκον λελύσθω.

θάων, *fine*. [V] Locris 1479, = CIGS. III, 333, Τὸν πρόξε-
νον, αἱ ψευδέα προξενέοι διπλεῖ οἱ θάω' ἔστω. Cf. Bechtel, l. c., for
the various readings of these last words.

The meaning of all these words is clear in so far, that it has
to do with a *fine* or *penalty*. In the Elean inscription, however,
there is doubt whether the verb is factitive or not. Meister, G.D.
II, p. 22, translates by *büssen*, also Dittenberger, l. c.; Comparetti,
JHS. II, 373, likewise considers the word intransitive and equiva-
lent in meaning to *atone*, or, connecting a Cyrillian gloss *θή δὲ
λέγεται ἡ θυσία, sacrifice*; but, as Bücheler, Rh. M. 36, 621, clearly
shows, τὸν θεαρὸν would indicate that this verb is transitive.
Brand, Hermes 21, 312, boldly and wrongly changes to *θνάζοι*, i. e.,
sacrum facere. Keil, Hermes 31, 513 ff., defines by *bestrafen*,
and thinks the subject "der Richter." This seems to be implied in
what follows, αἱ δέ τις παρ τὸ γράφος δικά(δ)δοι, ἀτελής κ' εἴη ἀ δικά
ἀ δέ κα φράτρα ἀ δαμοσία τελεία εἴη δικά(δ)δωσα. The other verbs
are so clearly transitive that one would more naturally assume the
same for this, but the inscription is obscure, so that an absolute
decision cannot be made.

I have transcribed *θωάζω*, although there is no direct evi-
dence for the *ω* except the derivative *θωιάσις*. The only form,
however, which certainly shows *Ο* in the inscriptions is the Attic
θωάσει, as the Elean inscription does not differentiate the vowels.
Outside this verb *Ω* is consistently used in the inscriptions as it is
in the literary tradition for the word *ἀθών*. The only apparent

exceptions are the Attic ΘΑΟΝ and ΘΟΑ, but neither of these inscriptions has Ω. The ο in Attic *θοάσει* is probably due to secondary shortening. Cf. Blass-Kühner I, p. 172, and *Nachträge*, p. 641.

Baunack, SGDI. 1746, thinks that the forms which have -τ- arise from the adjective; *θω-ι-άζειν* from *θώ-ι-ος* as *προτεράζω* from *πρότερος*. Cf. also Keil, l. c. The noun *θωά* apparently lost -τ- early, as it is found without in an inscription dating 411 B. C. Cf. Meisterhans, p. 52. *θωάω*, *θωέω* would seem to be from the noun. The *θωίαισις* of the carefully written Delphian inscription would indicate that the verb *θωάζω* originally had -τ-. Dittenberger, CIGS. III, 333, reads *θρήστω*, but his reasons for rejecting *θώι(α)* do not seem conclusive.

ιαρομάος, sacred official. [VII] Elis 1147, = Ol. 1 = Roberts 290 *ι]αρομάοι αἱ μὰ πεν . . .*, 1150 = Ol. 10 = R. 297 *γνώμαν τῷ<ρ> ι[αρ]ομάω<ς>* (l. . OMAO) *τῶλυνπῖαι*, 1154, = Ol. 4 = R. 295 *γνώμα δέ κ'εῖη τῖαρομάω*. Cf. Hesych. *ιερόμας· τῶν ἱερῶν ἐπιμελούμενος*.

ιεράπόλος, chief priest. [II] Acarn. 1379 = CIGS. III, 513 *ἐπὶ ἱεραπόλου τοῖ Ἀπόλλωνι τοῖ Ἀκτίοι Θευδότου*, 1380, *ἐπ' ἱεραπόλου*.

ιεροθυτεῖον, place for sacrifice (?). Rhodes (Lindus), IG. Ins. 846, 847, 848, 849, 853 *σίτησις ἐν ἱεροθυτείῳ*. Cf. *ιεροθυτέω*, *ιεροθύτης*.

ιεροσαλπιστής = *ιεροσαλπικτής*. Rhég., IG. Sic. et It. 617. The form *σαλπιστής* is found in CIA. 1285 and CIGS. I, 3197, also in late writers. It is evidently a later formation from *σαλπίζω*, due to confusion with dental stems in -ίζω.

ιεροπαρέκτης, sacred official. Rhég., IG. Sic. et It. 617, 621. This word is probably to be connected with *παρέχω*, furnish, provide.

ιεροφόρος, sacred officer of minor rank. [II] Acarn. 1389 = CIGS. III, 486. This title follows *αὐλητάς* and precedes *μάγειρος*. Plutarch uses *ιεραφόρος* of the one who carries the sacred utensils.

ικμάω, strike, wound. [IV] Cypr. 60, *τὼς ἀ(ν)θρώπως τὼς ἰ(ν) τᾷ μάχαι ἱκαμένως*. Denominative from **ικμή* with the

same root as Lat. *ico*, Gr. (Hesych.) *ικτέα· ἀκόντιον*. Cf. Ahrens, *Philol.* 35, 36 ff., who first suggested this derivation. See also Hoffmann, *GD. I*, p. 70; Meister, *GD. II*, p. 150.

ιμάσκω = *ιμάσσω* (?). [VI] Elis 1152₇₈ = Ol. 2 = Roberts 292 αἱ ζ[έ] τις τὸν αἰτιαθέντα ζικαιῶν ἰμάσκοι, ἐν τῇ ξεκαμναίαι κ' ἐνέχο[ιτ]ο, αἱ φειζῶς ἰμάσκοι. It would seem that this reading must be accepted¹ notwithstanding the difficulty of its interpretation, which makes it necessary to assume, as Dittenberger says, that αἱ φειζῶς does not refer to ἰμάσκοι, but, as is very possible, implies knowledge of the fact that the person is under sentence. Another Elean verb which shows the suffix -σκω is *πάσκω* 1152₉.

ιναλίνω, write upon. [IV] Cypr. (Edal.) 60₂₈ ἰδὲ τὰ(ν) δάλτον τὰ(ν) δε, τὰ φέπια τάδε, ἰναλαλισμένα βασιλεὺς καὶ ἀπτόλις κατέθιμαν ἰ(ν) τὰ(ν) θιὸν τὰν Ἀθάναν τὰν περ' Ἡδάλιον. Cf. Hesych. ἀλειπ(τ)ήριον· γραφεῖον. Κύπριοι. See Hoffmann, *GD. I*, p. 72; Meister, *GD. II*, pp. 210, 278.

ἰμμενφής, *blameworthy, impious*. [V] Mant. BCH. 1892, 570_{23, 24}.

ἰμμονφος, *blameworthy, condemned*. [V] Mant. BCH. 1892, 570₂₄. These words occur in the same inscription and in similar phrases. I cite the occurrences together, using Danielsson's transcription, *Eranos II*, 8 ff., l. 22 ἴλαον ἦναι, εἰ δ' ἀλάξαι [δ]έατοι κατῶννυ, ἰμμενφές ἦν[αι], l. 28 ἰμμενφῆ[ς ἦναι κα] τὸ χρηστήριον· εἰ δὲ μῆ, ἴλα[ον ἦναι], l. 33 καὶ μὴ προσσταγενὲς τὸ φέρ[γον] τὸ τότε οὕτως ἰμμονφον ὀλ[έσθαι]. εἰ δὲ προσσταγενὲς τὸ φέρ[γον] καὶ μὴ φονής, ἴλαον ἦναι. *ἰμμενφές* was first read by Homolle, BCH. 1892, 590, and explained as the opposite of *ἀμμεμφής*. This is generally accepted. *ἰμμονφον* was read by Dareste, BCH. 1893, 202, and also by Bréal, *Rev. d. Phil.* 1893, 159. It is accepted by Danielsson, l. c., p. 37, and given as an alternative by Baunack, *Ber. d. sächs. G. d. W.* 1893, 104, though he prefers *ἰν μόνφον*, which Keil also reads, *Gött. Nachr.* 1895, 369. The context would seem to imply similar words in these phrases, both of which occur in direct contrast with *ἴλαον ἦναι*. It does not, however, seem

¹ Bergk, *Rh. M.* 38, 536 f., assumes *ἰλλάσκοι*, but this has not met with general acceptance.

necessary to take ἱμνονφός with Dareste and Bréal as identical in meaning with ἱμνεμφής. It should rather be taken with Danielsson as slightly differentiated, in that it is personal and therefore stronger than the impersonal ἱμνεμφές. Or even the adjective ἱμνονφον may be taken, as Baunack would take the phrase ἰν μόνφον, to denote the result of ἱμνεμφές ἦναι, i. e., *condemnation to death*. ὀλ[έσθαι] is the most satisfactory completion which has been suggested, and the whole phrase would then be translated, *thus condemned he shall perish*.

ἰνφορβισμός, *act of seizing*. [IV] Arcad., Hoffmann, GD. I, p. 23, no. 29, εἰ δ' ἂν καταλλάσση ἰνφορβισμὸν ἦναι. See following word.

ἰνφορβίω, *confine for unlawful grazing*. [IV] Arcad., Hoffmann, GD. I, p. 23, no. 29 = BCH. 1889, 281 ff. 1: 3 τὸν ἱερομνάμονα ἰνφορβίεν· εἰ δ' ἂν λευτὸν μὴ ἰνφορβίῃ ἑκοτὸν δαρχμὰς ὀφλὲν ἰν δᾶμον καὶ κάταρφον ἦναι. 1. 6 τὰ δ' ἀνασκηθέα ἰνφορβίεν, 1. 10 εἰ δ' ἂν ἰν τοῖ περιχώροι, ἰνφορβίεν, 1. 14 τὸ μὲν μέζον πρόβατον δαρχμὰν ὀφλὲν, τὸ δὲ μείον ἰνφορβίεν. Cf. 1. 2 εἰ δ' ἂν καταλλάσση ἰνφορβισμὸν ἦναι, and Hesych. ἐμφόρβιον.¹ τελώνημα.

Bérard, BCH. 1889, 289, translates by *saisir* and *saisie*, arguing that throughout the inscription the words are contrasted with νέμεν and should mean the opposite of free pasture. He derives from φορβεία, *bridle, halter*, defining ἰνφορβισμός as the action of attaching and "putting in pound." Meister, Ber. d. sächs. G. d. W. 1889, 71, derives from φερβ-, φορβ- translating *füttern, auffüttern*. Danielsson, Epigr., p. 35, thinks that Bérard's interpretation is very probable, and adds that the animal may have been prevented from further grazing either by confinement or by so fastening his head that he could not graze. Hoffmann, GD. I, p. 173, connects with Lith. *brizgi-las, halter*, and O. Bulg. *brüzda* (for *brüzgja) original stem *bhrsgj-*, which would become *φορσβι-*φορβι-. Solmsen, KZ. 34, 440, criticises this connection, with justice, on the ground that the analysis of the Slav. form is false, hence the vowel relationship of the Lith. word is not sufficiently

¹ A reasonably certain correction of ἐμφόρβων. See Solmsen, KZ. 34, 440, note.

clear to make it the basis of a derivation. Solmsen rests his own explanation on the Hesychian gloss given above, ἐμφόρβιον· τελωνηγμα, comparing for the form, ἐνοίκιον, ἐλλιμένιον, ἐννόμιον. Then to ἐλλιμένιον we have the verb ἐλλιμενίζω; cf. Hesych. ἐνλιμενίζειν· τελωνίζειν τὰ ἀπὸ λιμένων καὶ θαλάσσης. From such an analogy he thinks the assumption of a verb ἰνφορβίεν and a resulting ἰνφορβίζω, whence ἰνφορβισμός, is not difficult. The meaning would be then *tax for grazing*.

Whatever word is used as the starting point, there is no question that the root is φερβ- φορβ-, which makes derivatives meaning *pasturage, grazing*, and the like. Since the meaning of this verb is specialized in both φορβεία, halter, and ἐμφόρβιον, *tax*, the meaning of the word in this inscription is probably to be determined rather by its suitability to the context than by the meaning of a particular derivative. The fact that ἐμφόρβιον contains the same preposition as ἰνφορβίω, ἰνφορβισμός would not of itself be decisive. Meister's *auffüttern* does not seem reasonable. *To tax for grazing, a tax for grazing*, suits the context very well until we come to l. 14, where it would read, "the larger animal shall pay a drachma, the smaller, the hieromnemon shall tax." If ἰνφορβίεν means tax in this place, it presumably designates a fixed and known amount; but in the very next passage we find the same penalty for the larger animal, while the smaller animals are to pay an obol. There is only one difference in the two passages; the latter is the law concerning animals destined for the sacrifice. Of these animals ἰνφορβίεν or ἰνφορβισμόν ἦναι is never used. It would seem, then, that these words denote action which will prevent unlawful grazing, not applied to the sacred animals or to the larger animals of the traveler, though to both large and small which belong to the priest whose home is in Alea. Neglect to enforce this law would result in desecration of the sacred lands, hence the severe penalty, § 1. I am inclined to think the meaning here is some sort of confinement from which the animals of the priest could be released upon payment of money. If the smaller animals of the traveler should not be released, the hardship would not be very great.

ἱρῶν, *township, territory of the town*. [IV] Cyp. (Edal.) 60 A, τᾶ (ζᾱι) ἰ(ν) τῷ ἱρῶνι. Cf. τὸ(ν) χῶρον τὸν ἰ(ν) τῷ ἔλει l. 9. The above is the interpretation of Deecke, Curt. Stud. VII, p. 249. He connects with a Semitic loan-word 'ir, *city*, which is Hebrew-Assyrian, but unfortunately not Phoenician. ἱρῶν is not a derivative of ἱερ-, as ἱερ- or ἱερ- occurs several times in Cyprian with no variant ἱρ-. Ahrens, Philol. 35, 42, assumes a noun ῥῶν, *Raum*, with no connection in Greek. Meister, GD. II, p. 151, accepts ἱρων, but Hoffmann, GD. I, p. 70, rejects it, though he offers no substitute.

ἰσχύεαον, *retaining earth* (?). [IV] Delph. BCH. 1896, 198 ff., I, 13, ἰσχεγάου—. Cf. p. 211. Homolle compares ἰσχύεθυρον. Compounds with ἐχε- are very common.¹ Keil, Hermes 32, 419, note, says that it can hardly mean a support for embankment on account of its early mention in the account. One would think rather of a kind of mortar or a special kind of sealing earth.

κα(δ)δᾰλέομαι, *violate, make of no effect*. [VI] Elis 1149 = Ol. 9 = Roberts 291 τάλαντον κ' ἀργύρῳ ἀποτίνοιαν τοῖ Δι' Ὀλυμπίῳ τοι κα(δ)δαλήμενοι (ΚΑΔΑΛΕΜΕΝΟΙ) λατρεῖόμενον. αἱ δέ τιρ τὰ γράφεα ταὶ κα(δ)δαλέοιτο — ἐνέχοιτο τοίναντ' ἐγραμ(μ)ένοι. This is a new compound, though δαλέομαι is a Homeric word. For the form of the participle (-ημενος) see Meyer, § 523, note.

κάδδιχος, *measure of quantity*. [IV] Tab. Heracl. I, 52, 181 (com.). Cf. Hesych. κάδδιχον. ἡμέκτον, ἡ μέτρον.

καθέσιμον, *payment of money*. [200/189] CIA. II, 444, 14, 445, 446, 12, ἔδωκεν δὲ καὶ τῇ βουλῇ καθέσιμον [δρ]αχμὰς ΧΗΗ, καὶ τοῖς πρυτάνεσιν εἰς θυσίαν Η. From καθήμη. Kumanudis defines as *senatorial pay*, or payment for some other public expense (χορηγία), such as installation of the βουλή. Köhler also thinks it means *senatorial pay*.

καλλιέρησις, *auspicious sacrifice*. [V] CIA. I, 55, καὶ ἀργυρίου εἰς καλλιέρησιν (ΚΑΛΛΙΕΡΕΞΙΝ). The context is incomplete, but the word is probably to be defined as above. Cf. Hesych. καλλιέρημα· θυσία εὐπρόσδεκτος.

¹ Cf. also Aeolic Ολσεζία, Hoffmann, GD. II, p. 66, no. 90, beside the common compounds with φερε-.

καλλιτέρας = *κάλλιον*. [VI] Elis 1156, = Ol. 7 = Roberts 296 *ὅτι δοκεῖοι καλλιτέρας* (ΚΑΛΙΤΕΡΟΞ) *ἔχην πο(τ)τὸν θ(ε)όν* —. Cf. Homeric *λωίτερος* and modern Greek *καλλιτέρος*. Meyer, p. 492, includes this among analogical formations. See Wackernagel, *Vermischte Beiträge zur gr. Sprachkunde* (1897), p. 11, on the extension of *ι* in place of the regular suffix, before the second member of bahuvrihi compounds and also before suffixes in derivatives. *-ίτερος*, *-ίτατος* are not found in Attic.

κάμπτρα, *small box, receptacle for the holy books*. [I] And., *τὰν δὲ κάμπτραν καὶ τὰ βιβλία*. See Sauppe, *Ausgewählte Schriften*, p. 270. Cf. the use of Delphian *ζύγαστρον*.

καπναύγης, a minor official. Rhég. IG. Sic. et It. 617, 618. Dittenberger, l. c., thinks the meaning of this word is not clear, but refers to the words of Cyril (cf. Julian, p. 198) *ἐκ τῶν θυσιῶν εἰς ἀέρα διάττοντας πολυπραγμονοῦντες καπνοῖς*. It follows *σπονδαύλης* in the list of officials and precedes *μάγιστος*.

καρνεονίκας, *victorious at the Karneia* (?). [I] Lac. M. 56, This word occurs in a list of petty officials for the feast. *Δαμοκράτης χρυσωτάς, Φιλωνίδας Φιλωνίδα καρνεονείκας, Ἀριστόπολις Δαμοσχάριος κατὰ νόμον*, etc.

καρπολογεῖω = *καρπολογέω*. [II] Cos 3632, *θυόνται δὲ καὶ τοὶ καρπολογεῖντες τῶν Ποτειδάνι* —.

καρταῖπος, *used of large cattle*. [V] Gort. Law-code IV, *καὶ τὰ πρόβατα καὶ τὰ καρτα[ί]ποδα*; Comp. 152, I, 12-17 *αἱ δὲ κα σὺς καρταῖπος παρώσει ἢ κατασκένη, τὸν τε σὺν ἐπὶ τῷ πάσσεται ἡμην ὦ κ' ἡμ τὸ καρταῖπος, καὶ τὸ . .*; Mus. Ital. II, 678 II, 1, 1 = Ins. Jurid. Gr., p. 398. *αἱ κα τὸ καρτα[ί]πος*. *καρταῖπος αἱ πρίαιτο κ' ἀπόδομεν λέοι* —. l. 9 *[καρ]ταιπό[δος]* — *τὸ καρταῖπος*. Cf. *κραταῖπους*, used by Pindar as a substantive, *bull*. The last inscription cited dates from the fourth century and shows H = ε and Ω; hence it determines the form of this word. For similar compounds, cf. Meyer, § 77; Kühner-Blass I, p. 541. But this seems to be the first example of an accusative singular neuter in *-πος*.

κασσηρατόριν, *hunt, chase*. Lac. M. 57, 58 *οἱ Νεικηφόρου νεκάντερ κασσηρατόριν μῶαν καὶ λῶαν Ἀρτέμει βωρθέα ἀνέθηκαν*.

The same expression probably is used in 58, though no part of it is legible except this word. It is explained by Baunack, Rh. M. 38, 293 ff., who discusses this word in connection with the *θηρομαχία* of the Greeks. *κασσηρατόριν* = **κατ-θηρατόριον* from *θηρατώρ*, II. IX, 544. This explanation was also given by Kouminos, *Ἀθήναιον* I, 390. See Meyer, p. 289. For nouns in *-ιν* from *-ιον* see Wagner, Quaest. Epig. Gr., p. 96.

καταβλαβής, *ruined, destroyed*. Taur., CIG. Sic. et It. 432₃, *δυσασγείτω καὶ αὐτὸς καὶ γέ[νος - - - ἱερ]οῦ χρήματος καταβλαβέος*. Cf. *καταβλάπτω, ἀβλαβής*.

καταδουλιζομαι = *καταδουλόω*. [II] Delph. 1713 (com.) *εἰ δέ τις καταδουλιζοιτο Ἡράκλειτον*; Phocis 1523, (com.); Boeot. 500₁, 425₂, et al. There is also a late verb in *-εύω*.

καταδουλισμός = *καταδούλωσις*. [II] Delph. 1689 (com.) *ἐπὶ καταδουλισμῶι*, also *καταδουλισμῶι*.

καταιφέ, *forever*. [V] Locris 1478, = CIGS. III, 334 *αἱ κα δέιληται, θύειν καὶ λανχάνειν κῆδάμω κήφοιάνων, αὐτὸν καὶ τὸ γένος καταιφέι*.

καταλοβεύς, *support*. [IV] Epid. K. 242₁, *τῶγ καταγλυμμάτων ἐν τοῖν σταθμοῖν καὶ καταλοβεῦ[σι]*, l. 96 *τῶν ἐγγλυμάτων ἐργασία[ς ἐν] τοῖς καταλοβεῦσι καὶ ὑπερθύρωι τῶν δεδοκιμασμένων*, l. 105 *τῶν ἐν τῶι ὑπερθύρωι καὶ καταλοβεῖ ἐγγλυμάτων*; Crete, Mitth. 1886, 181 = Mus. Ital. III, p. 617. *ἐκ θεμηλίω ἄχρι ἐπὶ το[ν κ]αταλοβέ[α] τὸν ἐπὶ τῶι ὀρθοστά[ται]*. Novosadsky, l. c., citing Hesych. *λοβός· τὰ ἄκρα πάντα*, connects with *καταλείβειν* and explains it as a *trough for carrying off rainwater*. Fabricius, Mus. It., l. c., discusses at length. He rejects Novosadsky's explanation, but offers no satisfactory derivation. He defines as a final covering placed on the *ὀρθοστάται*, cf. p. 621. As Kavnadias, l. c., says, this may apply to the Cretan inscription, but it does not satisfy the context of the Epidaurus inscription. Keil, Mitth. 1895, 420, gives a new and satisfactory derivation, *καταλοβεύς* = **καταλαβεύς*, *der Träger*. For *λο- : λα-* he compares *γροφ- : γραφ-*. There are instances of this change in both dialects; cf. Epid. 3325₂, et al.; Cretan, Bergmann's 55. See also Skias, Kr. D., p. 87, and compare Hesych. *ἀβλοπές· ἀβλαβές*. Κρήτες.

For the development of meaning Keil cites Hesych. *καταλαβείς· πάσσαλοι*. The covering of the ὀρθοστάται, which is indicated in the Cretan inscription, also sustains the upper wall (Hermes 17, 569), as in Epidaurus it will support the σάκος which is not yet in position. See Mitth. 1895, 88.

καταλυμακῶ, cover with stones. [IV] Tab. Heracl. I.₃₈ ὡς μὴ καταλυμακωθῆς ἀδηλωθείη καθὼς τοὶ ἔμπροσθα ὄροι. Cf. Hesych. *λύμακες· πέτραι*.

κατάμαστρος, answerable to the *μαστρος*. [II] Delph., Ditt. Syll. 233.₃₁ εἰ δέ τις τούτων τι ποιῆσαι ἢ ἄρχων ἢ ἰδιώτας *κατάμαστρος* ἔστω. See *ὑπόμαστρος*, *μαστρος* (below).

κατανκτηρίᾱ, fastening for doors. [329/8] CIA. IV, 834 b, col. II.₃₂ *μοχλοὶ ταῖς κατανκτηρίαις παλαιοὶ κατεχρήσθησαν*. Cf. *ἀγκτήρ* and *ἀγκτηριάζω*, which are, however, used chiefly as medical terms.

καταξύλωσις, provision of wood for use in building. [IV] Epid. K. 242.₁₃₀ *Δεῖνῶνι καταξύλώσιος*.

κάταρφος, accursed. [IV] Arcad., Hoffmann, GD. I, p. 23, no. 29 εἰ δ' ἂν λευτὸν μὴ ἰνφορβίῃ — — — *κάταρφον ἦναι*. See *ἰνφορβίῳ* for discussion of this passage.

κατασκευῶ = *κατασκευάζω*. [II] Thera, Cauer 148 H.₂₅; Delph. 1874._{26, 28}. With loss of -v- 1928, *κατασκευῶσθαι*, 1938, *κατεσκευῶσται*. Cf. note to the last citation.

κατεγγυεύω = *κατεγγυάω*. [I] And.₇₁ *κατεγγυεύσας*. Cf. *ἐγγυεύω*.

κατθυτά, sacrifice. [VI] Elis 1151._{6, 12} = Ol. 16 = Roberts 298, 1152 = Ol. 2 = Roberts 292, 1157, = Ol. 3 *ἀποτίνου κα(τ)θυταῖς τοῖ Ζι Ὀλυμπίοι*, and similar expressions.

κατοίκιος, belonging to the house. [II] Delph. 2141.₂₂ *με[ριξ]-άντων τὰ κατοίκια πάντα. κατοικία, village, dwelling*, is used by Polyb., Plut., etc.

κῆνα, sacrifice, burnt offering. [380] Delph. (Amphyctionic decree), Cauer 204.₂₄ *θύεν ἐν Ἀνεμαλῆις τρικτεῦαν κῆναν [τ]ῷ* ('Απόλλωνι), *τρικτεῦαν κην* . . . I also place here, with some hesitation, Lac. M. 59, = LeB.-F. 162 b, *ἐπὶ πατρονόμῳ Γοργίππῳ (τῷ Γοργίππῳ) νεικάρ κεαύαν Ἀρτέμιτι βωρσεά ἀνέσθηκε*. Böckh would explain the Delphian word as an adjective connected with the

Hesychian glosses *κήια* and *κέια· καθάρματα*, translating *καθαρη-
ρίαν*. Prellwitz, BB. XVII, 167, considers *τρικτεῦαν* for **τρικτεΐαν*
the adjective, and *κῆυαν* a substantive from **κηϋαν*, root *κεῖν* : *καίω*.
The strong form is seen in Hom. *ἔκηα, κηώδης*. There may be a
middle form in Hesych. *κέδσαι· σχίσαι, καῦσαι*. In this form we
find the connection with the Laconian word, which Baunack,
Rh. M. 38, 297, separates into *κε* AYAN. He then assumes either
a stonecutter's mistake or that A is a ligature for AA, and reads
λαῦαν, interpreting as an equivalent to Lac. *λοαν*, M. 57. But
this is very doubtful. Unfortunately these inscriptions are
from Fourmont's notes, and no great stress can be laid on their
accuracy. The meaning *sacrifice, burnt offering*, would suit well
in the Laconian inscription. It would be taken then as the object
of *ἀνέσθηκε*.

κλαΐγω = *κλείω*. [I] And. *ὅπως κατασκευασ[θ]ῇντι θησαυροὶ
λίθινοι δύο κλαικτοί*. See Meyer, p. 294, note. Cf. *ποτικλαΐγω*.

κλαΐκοφόρος = *κλειδοῦχος*. Epid. K. 245 *Ἦρωος κλαϊκοφόρου*.
This is an inscription on an architrave. Though this word seems
clear, the meaning of the whole is obscure.

κλισμάκιον, *small ladder*. [356/5] CIA. IV, 682c₂₂. This
word occurs in a list of various articles for the temple.

κλώστᾱς, minor Laconian official. [I] Lac. M. 56₂₁ = LeB.-F.
163a. The word stands in the list after *καρνεονείκας* and before
π[α]ιανίας. It is evidently a derivative of *κλώθω*. Cf. *κλωστής*,
κλωστήρ, which, however, means *spindle*. Cf. also Etym. Mag.
1417 *κατάκλωθες* and *κλώθειν γὰρ τὸ νήθειν· ὅθεν καὶ κλώστης, παρὰ
τὸν κλώσω μέλλοντα καὶ κλωστήρ*.

κοιακτήρ, minor Laconian official. [I] Lac. M. 55a₂₂ = LeB.-F.
163b.c, 163d (*κοακτήρ*). Cf. Hesych. *κοιάζω· ἐνεχυράζω* and *κοῖον·
ἐνέχυρον*. The word occurs in the following series: *κάρυκες*,
μάντις, αὐλητάς, γραμματεῖς, τὸν σὺν φέρων, ἐπιγράφων, κοιακτήρ,
μάγειρος. It is too low in the list for us to think of *κοίης*, *priest*
and the word should rather be explained by the Hesychian glosses
Cf. Gortynian *ἐν-κοιωτάνης*. This *κοιακτήρ* is probably the official
in charge of the amounts deposited, perhaps for the expenses of
the feast itself.

κονδύλωτον (?), *small ornament*. [V] CIA. IV, 652b₁₀ χρυσίδες τρεῖς καὶ [κονδ]ύλωτον ἐν, στέφανος θάλλου. From κόνδυλος.

κονιάτῃρ = κονιατής (?). [IV] Epid. 3325₂₅₁ = Epid. K. 241 Ἀντιφίλῳ κονιατῇρι παρδειχμάτων. Cf. Hesych. κονιαταί· ἄσβεσθήριοι καὶ οἱ χρί(σ)ται and Suid. οἱ τοὺς τοίχους παραχρίοντες. See Kanv., l. c., who says that the παρδείγματα are the models of the ornaments for the decoration of the temple.

κόριλλα, *infant girl*. [Late.] Boeot. 635, 963-965. Cf. CIGS. I, 713-722, 2901, 3516. This word is taken by Meister as a proper name. Dittenberger, however, in a note to 690, l. c., suggests that it is rather a diminutive of κόρη. This seems very probable. Cf. πάλλος.

κοτυλέος, *containing a κοτύλη*. Cos 3637₂₅ = PH. 38 ἐλαί[ον] τέτορες κοτυλέαι, 3638₁₂ = PH. 39 μέλιτος τέτορες κοτυλέαι. κοτυλέα, an abbreviation for χύτρα κοτυλέα. Cf. Bechtel, note to 3637.

κραδευτά, article of temple property. [356/5] CIA. IV, 682c₂₀ κ[ρ]αδευταί π[έντε].

κτοίνα, *a division of territory* in Rhodes. [III] Rhodes, IG. Ins. 694 τὰς κτοίνας τὰς Καμρέων, 736 ἐν ταῖς κτοίναις, 978 (Roman period). ὁ δ[ὲ] [ἄμος ὁ Καρπαθιοπο[λιτῶν κα]ὶ] ἡ κτοίνα ἡ Ποτιδαί[ων], 1033 ἡ κτοίνα ἡ Ποτι[δαί]έων —. Cf. Hesych. κτύναι ἢ κτοίνας· χωρήσεις προγονικῶν ἱερείων. ἢ δῆμος μεμερισμένος. For full discussion of the κτοίνα see Holleaux and Diehl, BCH. 1885, 115; Gilbert II, pp. 181, 307. κτοίνα among the Rhodians corresponds to κόμη in Corcyra, Leos, and Lampsacus, δῆμος in Aegina, Miletus Cos, and Calymna. Members of the same κτοίνα came together as a religious association. They held assemblies, τὸ κοινὸν τῆς κτοίνας, and voted decrees in honor of certain men. This division existed throughout Rhodes and the Rhodian colonies on the continent. Cf. 694 τὰς ἐν τῇ νάσῳ καὶ τὰς ἐν τῇ ἀπείρῳ. They lasted until a late period, as is shown by πτοίνας in BCH. 1885, 261. Cf. Ditt. Syll. 305, n. 2. From κτίζω. Kretschmer, KZ. 33, 272, would connect πτοίνα. But cf. ὀπτίλλος and references.

κτοινάτης, *member of the κτοίνα*. [III] Rhodes, IG. Ins. 694₁₄ ἐγ δὲ ταυτῶν τῶν κτοινῶν ἀποδεικνύειν τοὺς κτοινάτας μᾶστρον ἐν τῷ ἱερῷ τῷ ἀγιωτάτῳ.

κυκλίστρια, *dancer* (?). CIA. II, 4112 Σαννὸ χρηστή | ἀγαθὴ
κυκλίστρια. Kumanudis, Ἀττικῆς ἐπιγραφὰι ἐπιτύμβιοι 3292,
reports that the two lines are far apart, with a vacant space
between, where probably there was formerly a picture of the
woman, which would make this word clear. He also cites Mod.
Gr. ἀνατσιουκλίζω, which is used of some part of the weaving
process. κυκλίζω = κυκλέω, κυκλόω is quoted in the Thesaurus as
a rare verb.

κυμερέω, *guide, direct*. Cypr. 68, θεοῖς κυμερῆναι πά(ν)τα, τὰ
ἄ(ν)θρωποι φρονέωι· χαίρετε. Hoffmann reads Θεῶι, otherwise the
same. See GD.I, p. 212, where κυμερνήτης, Etym. M. 543, 2, is cited
as Aeolic. Hoffmann thinks the stem κυβερ- is from the strong
form κυμερ- and the β due to κυβρ- (from κυμρ-) by analogy. Cf.
Blass-Kühner, Gr. Gr. I, p. 155, Meyer, p. 252. J. Schmidt,
Sonanten-Theorie, p. 27, n. 1, takes *κυμρνᾶν to be a word of the
vulgar speech. From this resulted *κυβρνᾶν, though written
κυβερνᾶν either from want of a sign ρ or by comparison with
κυμερ-. Otherwise Osthoff, IF. VI, 13f., who, comparing Skr.
kūb-ara-, Lith. kumb-ra-s, concludes with Curtius that κυβ- is
the older form of the root, beside which there was also a *κυμβ-.
He thinks the assumption of Curtius of a development to *κυμμ-
and simplification to κυμ- not impossible.

κωποξύστας, *polisher of oars*. [II] Cos 3632, θνόντωι δὲ [καὶ
σ]κανοπαγείσθων τοῖ κωποξύσται τ[ῶ]ι (II)στ(ε)ιδᾶνι καὶ Κῶ —.
Bechtel, l. c., cites Theophrast, Hist. plant. 5.1.7, δι' ὃ καὶ τὰς
κώπας ξύοντες ἀφαιρεῖν πειρῶνται καθ' ἓνα καὶ ὁμαλῶς.

λαγάζω, *release, let go*. [VII/VI] Crete, Comp. 46 λαγάσαι
(no context), Gort. Law-code I, λαγάσαι (slave) ἐν ταῖς τρισὶ
ἡμέραις, l. 24 τὸ μὲν ἐλεύθερον λαγάσαι, I, 7, 11, 11, λαγάσῃ; cf. also
late Gort. ἀπολαγ- (above). These words are undoubtedly to be
explained by the Hesychian gloss λαγάσσαι· ἀφεῖναι.

λαγαίω = λαγάζω. [VI] Crete, Comp. 148, τὸν κσένιον κοσμὸν
μὴ λαγαίεν.

λατρεῖω, *consecrate*. [VII/VI] Elis 1149, = Ol. 9 = Roberts
291 τάλαντον κ' ἀργύρῳ ἀποτίνοιαν τοῖ Δι' Ὀλυμπίοι τοῖ καδαλή-
μενοι λατρεῖόμενον (ΛΑΤΡΕΙΟΜΕΝΟΝ), Elis 1147, = Ol. 1 = Roberts

290 Ζι Ὀλυνπίοι λατρα[ιώμενον . . .]. From λατρείος as οἰκείω from οἰκείος. Cf. Dittenberger and Roberts, ll. cc.

λειτορεύω, *act as priest*. [II] Thess. 1329, λειτορεύοντος τοῖ Ἀσκ[λ]απιοῖ Ἀντιμάχοι Φιλίουει[ο]ι, Hoffmann, GD. II, no. 4 λειτορεύσαντα, no. 19, λειτορ(εύο)ντος. Cf. Hesych. λείτεραι· ἱέρειαι, λείτορες· ἱέρειαι. Hesychius also has the glosses λητήρες; λήττειραι; ἀλήτωρ, which indicate that the ει is simply the Thessalian development of η, not original ει. Cf. Hoffmann, GD. II, p. 328.

λειώλης, *accursed*. [VII] Rhodes, IG. Ins. 737, Ζεὺ(δ) δέ νυν δοστις πημαῖνοι λειώλη θείη. Cf. Hesych. λεώλης· τελείως ἐξώλης. λεώλεθρος· παντελῶς ἐξωλεθρευμένος. This was first read correctly by Wackernagel, Mitth. 1891, 243, who says: "Auf λειώλη führte mich eine Bemerkung F. Dümmler's, der die Trennung in ein Synonym von ἐξώλης u. θείη verlangte; (cf. Hesych., etc.—) sowie wegen des ει in der ersten Silbe, λείως bei Archilochus, Fr. 112."

λευτόν, *offending* (animal)? [IV] Tegea, Hoffmann, GD. I, p. 23, no. 29, εἰ δ' ἂν λευτόν (ΛΕΥΤΟΝ) μὴ ἰνφορβίῃ. As Danielsson, Epigraphica, p. 37, shows, the word may be a present participle in the nominative agreeing with the subject, i. e., the hieromnemon, or it may be an adjective in the accusative denoting the animal, object of ἰνφορβίῳ, or an adverb which, as Danielsson remarks, seems less likely. Solmsen, KZ. 34, 447, puts aside Meister's translation, *losgelassenes*, and Hoffmann's *böses Tier*, the latter assuming a root which he connects with O. B. *lūtū*, Gk. *λύσσα*. Solmsen then discusses Danielsson's suggestion that the word may be a present participle from a root connected with German *liederlich*, *lotter*, Ags. *lǫpre*, *elend*, *schlecht*, Russ. *lytŭt*, *sich herumtreiben*, Serv. *lutati*, and translates finally by *dolo malo*. But Solmsen translates ἰνφορβίῳ by *Weidegebühr eintreiben*. Cf. ἰνφορβίῳ. Considering both words, I take λευτόν, with some hesitation, as a neuter noun in the accusative denoting the offending animal.

λίθιος = λίθινος. [III] Thess. 345_{11,14} ἐν στάλλας λιθίας. 1332₃₂ [ἐν σταλλαν λι]θίαν. Lobeck, Phryn., p. 124, cites ὀρθρινός: ὀρθριος. Cf. also Lebaeaeon ἀγριελάνος, CIGS. I, 3073₁₀₀: Attic ἀγριέλαιος.

λιποτελέω, *leave unpaid taxes*. [V] Locris 1478₁₅ = CIGS. III, 334 *ἡσσοτις κα λιποτελέη* (ΛΙΠΟΤΕΛΕΕΙ).

λίσσος, *petition, request*. [III] Drerus, Cauer 121, C₂₀ *αἱ δὲ λισσὸς εἴη ἀγγραψάντων ἐς Δελφίνιον* —. From *λίσσομαι*. Cf. Hesych. *λίσσους· δεομένους*.

λιτροπώλης, *seller of λίτρον (= νίτρον)*. [IV] CIA. III, Add. 834c₂₁.

λῶαν, *discus (?)*. [I] Lac. M. 57 = LeB.-F. 162a *νεικάαντερ κασσηρατόριν μῶαν καὶ λῶαν*. M. 59 is incomplete, but probably contains the same expression. Baunack's reading and interpretation, Rh. M. 38, 295, are probably correct. He assumes a dialectic variation of *λαῦαν* (cf. *ῶτῶ* for *αὐτῶ* in the same inscription) from *λαφ-αν* = *λᾶαν*, comparing Lac. *Λαναγήτας* and Arg. *Λανδίκας*. In the Homeric poems *lās* is frequently used for a stone hurled by the warrior (cf. Il. III, 80, IV, 521, and elsewhere), and in the Od. VIII, 192, it is used of the *δίσκος*. It seems quite probable that this inscription records a triple victory.

λωτίς, *undergarment, tunic (?)*. [380] Delph. Amphycionian decree, Cauer 204₂₆ = CIA. II, 545 *λωτίς. ἁ λωτίς ἀμφ* (with space for about forty letters). Ahrens misread this word as *δῶτις*. Kretschmer, KZ. 30, 578, thinks it a derivative from *λη-*, translating *Beschluss* = *βούλησις*. But Danielsson, IF. IV, 164 ff., argues that this meaning would involve a restoration which would be too long for the space. He suggests *λω-* as seen in *λῶμα*, *λώπη*, *λῶπος*, etc. It would be similar in form to other nouns denoting articles of dress, as *ἀπληγίς*, *διπληγίς*, *διπλοῖς*, etc.

μάλινος, *made of fiber from μαλιναθάλλη*. Boeot. 714₆ = CIGS. I, 2421 *χιτῶνα μάλινον κοριδίῳ παρπύρφυρον*. Cf. Dittenberger, who quotes Theophr., Hist. plant. IV, 8, 12, *ἐν δὲ τοῖς ἀμμώδεσι χωρίοις, ἃ ἐστὶν οὐ πόρρω τοῦ ποταμοῦ, φύεται κατὰ γῆς ὃ καλεῖται μαλιναθάλλη*. Doubtless the fiber of this plant was used for making cloth. Theophrastus, however, describes it only as an excellent food for grazing animals.

μανάσιος, *Elean measure*. [V] Elis 1168₅ = Ol. 18 = Roberts 300 *φάρην κριθᾶν μανασίως* (ΜΑΝΑΣΙΟΞ) *δύο καὶ ρίκατι*. Cf. Hesych. *μνασίον· μέτρον τι διμέδιμνον*; Epiph. de mens. et pond.

II, 178 *μνάσις τοίνυν παρὰ Κυπρίοις μετρεῖται καὶ παρ' ἄλλοις ἐνθ-
σιν*. For the first vowel compare *Σαλαμώννα* (= *Σαλμώνη*) of the
same inscription; further Meyer, p. 162.

μαστράα, *revision, audit* (of accounts). [VI] Elis 1152₄ =
Ol. 2 = Roberts 292. *αἱ ζὲ μῆνποι ζίφνιον ἀποτινέτω ἐν μαστράαι*.
Cf. Hesych. *μαστράαι· αἱ τῶν ἀρχόντων εὐθυναί*. See Dittenberger,
l. c., who says the word is for **μαστρεία*, *a* for *ε* as in *κατιαραῦσειε*,
λατραῖ[ω]μεν 1147,. He thinks the loss of *ι* between vowels
should occasion no trouble in Elean, since there are so many
anomalous writings in this dialect. *μαστρεία* would be a regular
formation from *μαστρός*.

μασχαλιαῖα, a sort of *corner block*. [V] CIA. I, 322₄₄
*μασχαλιαῖα μῆκος τετράπους, πλάτος τρίπους, πάχος τριῶν ἡμι-
ποδίων*.

μέρεια = *μερίς*. [IV] Tab. Heracl. I, 18.22.23 (com.) *ἐν ταύτα τῇ
μερείᾳ*. Cf. Hesych. *μέρεια· φυλῆς μέρος ἐκ δέκα τρι(ακ)άδων συν-
εστός*. The word is used in the same sentence with *μερίς* and
apparently with no specialization of meaning.

μερισμός, *division, portion*. [I] Ephesus, Ditt. Syll. 344₁,
τοὺς δὲ γενομένους — μερισμούς. l. 20 *τοὺς ὄρους τῶμ μερισμῶν*, l. 23.

μέσποδι, *until*. [214] Thess. 345₁, *μέσποδι κε οὖν καὶ ἕτερος
ἐπινοείσουμεν ἄξιός τοι —*. See Meyer, p. 40; J. Schmidt, *Plur.*,
p. 245. Notwithstanding Schmidt's arguments, it seems fairly
certain that we have in this word, as in *πεδά*, a variation of the
stem found in *πούς*. For the use of this and similar words see
the section on synonyms.

μεστ', *μεττ'*, *until*. [V] Gort. Law-code IX₄, *τῷ μείονος μεττ'
ἐς τὸ δεκαστάτηρον δ[ύ]ο*; Arcad. 1222₃₀, *μεστ' ἂν ἀφῆ[τοι] τὰ ἔργα
τὰ πλέονα*. Cf. preceding. See Brugmann I, p. 742; J. Schmidt,
Plur., p. 351.

μεύς = *μήν, μέγς, μής*. [VI] Elis 1151₁ = Ol. 16 = Roberts 298.
This is a new analogical formation *μεύς* : *μηνός* = *Ζεύς* : *Ζηνός*. See
Solmsen, *KZ.* 29, 62; Schulze, *Berl. Phil. Woch.* 1890, 1404;
Meyer, pp. 37, 408.

μηδαμεί = *μηδαμού*. [V] Delph. BCH. 1895, 1 ff., C₃₃. Cf.
τηνεῖ C₁₇, *ἡαμεί* D₄₈.

μικκιχιδδομαι = μικίζομαι. [I] Lac. M. 58 βουαγὸρ μικκιχιδδομένων. Cf. Bachmann, Anecd. 2, p. 355 παρὰ Λακεδαιμονίους ἐν τῷ πρώτῳ ἐνιαυτῷ ὁ παῖς ῥωβίδας καλεῖται, τῷ δευτέρῳ προμικκίζόμενος, τῷ τρίτῳ μικκίζόμενος — —.

μωλέω, *contest, bring suit*. [VII] Gort. Comp. 1-2 δ κα πάθη μωλέν (ΜΟΛΕΝ), 148 V, 151 (Law-code) I₁₄, αἱ δέ κα μωλήη (ΜΟΛΕΙ) ὁ μὲν ἐλεύθε[ρ]ον ὁ δ[ὲ] δ[ω]λον, ll. 17, 49, V₁₄ (com.). Cf. ἀνπιμωλέω, ἀπομωλέω, ἀντίμωλος, ἀμωλεῖ, ἐπιμωλέω. Hesych. μ[ω]λεῖ· μάχεται. καὶ ἀντιμωλία δίκη, εἰς ἣν οἱ ἀντίδικοι παραγίνονται; μωλήσεται· μαχήσεται. See Baunack, Insc. v. Gort., p. 63; Comparetti, l. c., p. 140. The latter says that the word is certainly to be transcribed with -ω-, notwithstanding the form ἐτερομόλιος which is found in Suidas, Zonaras, etc. It is then to be directly connected with the Homeric μῶλος. This explanation of the word is generally accepted, but compare Bücheler u. Zitelmann, Das Recht v. Gort., p. 14, where it is taken from the root μολ-, *losgehen auf etwas*.

ναεύω, *seek refuge in a temple*. [V] Gort. Law-code I_{20.12}, αἱ δέ κα ναεύηι ὁ δῶλος — —. Comp. 152 IV, τὸν δὲ φοικέα τὸν ἐπιδιόμενον μὴ ἀπόδοθθαι μήτε ναεύοντα — —. Cf. Hesych. ναύω· λίσσομαι. ἱκετεύω. See also ἀπονάφω and ναώω.

ναῶω, *bring into a temple*. Cret. Mus. It. III, p. 637₁₈, ναωσάντων δ' ὁ κόσμος κατ' ἑκαστον ἐ(νι)αυτὸν [τὰν ἀγέ]λαν — —. l. 24 αἱ δὲ μὴ ναώσαιεν τὰν ἀγέλαν ἀποτ[ε]ι[σ]τ[άντων] ὁ κόσμος.

ναῦσθλον, *passage-money, ναῦλον*. Troiz. 3362₁₈, ἐ]φ[ό]διον καὶ ναῦσθλον Φιλίσκωι. Cf. Hesych. ναῦσθλον· ναῦλον. See Töpffer, Mitth. 1891, 417.

ναῦσσον, *tax on sea-traffic*. [II] Cos 3632, ὁ τὰν ὠνὰν ἐωνημένος ναῦσσου ἕξω, etc. l. 2 θυόνται δὲ καὶ τοὶ ἐωνημένοι ὠνὰν ναῦσσου ἄρτων, κάπων κατ(ὰ) [ταῦ]τό; Ion. 108b καὶ τοῖσιν Αἰσιήπου παισὶν καὶ πρυτανεῖον δέδοται παρέξ NAY:ΠΤΟ. This last word was first explained by J. Töpffer, Mitth. 1891, 418. He discusses the Coan word and infers from this Cyzicus inscription that the traffic by sea was regulated by the state, which exacted a prescribed tax. Wackernagel, Rh. M. 48, 299, pronounces this "höchst scharfsinnig" and further discusses the result of this

identification, p. 300; the -σσ- of the loan *ναῦσσον* is to be compared with the -σσ- of Ἀλικαρνασσός Πανύασσις, not with -σσ- in *πρήσσω*. It is not then a derivative from *ναῦς*, but a Carian loan-word meaning *tribute*, *tax*. So also Meyer, p. 369, note, and Keil, *Hermes* 29, 270.

ναυτιλείον, *place for sailors*. [189/167] Cos 3632₁₁ ἐπὶ ναυτιλέοι. This word is taken by Bechtel, l. c., as dative of *ναυτιλείον* with loss of ι as in Ἀλεξανδρεᾶν. For this meaning of the suffix -εῖον he compares ἀρχεῖον, διδασκαλείον.

νεφώστατος, *last*. Cypr. 59, τᾶν ἐ]παγομενᾶν τῷ πε(μ)φαμέρων νεφωστάτας. There is no doubt as to the meaning of this word, but its formation is open to question. Meister, *GD*. II, pp. 147, 245, would see a compound of *νεφο-* and *στατός*, comparing *νεοκατάστατος*, *νεόσσυτος*. Deecke-Siegismund, *Curt. Stud.* VII, p. 237, and Ahrens, *Philol.* 35, 77, take it as a superlative of *νέος*. This would be an irregular formation, but it might be easily due to analogy with stems in -ες and -ις. Hoffmann, *GD*. I, p. 275, suggests the reading taken above, and derives from *νεφωτ-*. He compares *νέωτα*, *νεώσσω*, and for the form in -*τατος* from an adverb—*κατώτατος*, *ὀπίστατος*. This would dispose of the phonetic difficulty in Ahrens' suggestion, and seems to be preferable to the assumption of a compound.

ξενοδίκας, *judge of cases in which strangers are concerned* [V] Locris 1479₁₀ = CIGS. III, 333 αἷ κ' ἀνδιχάζωντι τοὶ ξενοδίκαι —; Phocis 1539a₃₈ μὴ ἔστω δὲ ἐπάναγ[κ]ες λειτουργεῖν τοὺς Μεδεωνίους ἐν Στίρι τὰς ἀρχάς, ὅσοι γεγέννηται ἐν Μεδεῶνι ἄρχοντες, *ξενοδίκαι*, *πακτῆρες*, etc. Cf. Roberts, p. 357.

ξοάνιον, *small image*. Anaphe 3430₁₂ [ὁ]πεὶ ὁ βωμὸς τοῦ Κτησίον καὶ τὸ ξοάνιον.

ξύλοπώλης, *wood-seller*. [III (?)] CIA. II, Add. 834c₁₇₋₃₈. Cf. Hesych. *συρμιστήρ*· *ξύλοπώλης*.

ὀδελονόμος, *official of Troizene*. [III] Troiz. 3364b₁₂ ὀδελον[ό]μοι Κλεωνίδας Κλει[σ]θένης, etc.

οἶη, *village*. [IV] Ion., Bechtel 183₁₁ = BCH. 1879, 244 ff. πόλιν καὶ τὴν οἶην, 201₂₇ (no context). Cf. Hesych. οἰατᾶν· *κωμητῶν*, οἶαι γὰρ αἱ κῶμαι; Herodian I, 302, Οἶα, ἡ κώμη; also Attic

Οα, *Οα, the name of a deme of the tribe of Pandionis; *Οη (Οιήθεν), a deme of Oineus. See Smyth, *Ionic Dialects*, p. 21, note. The Chian inscription in which this word occurs, Bechtel 183, is Hellenistic, with traces of the local dialect. Cf. ἐνηλάσιον, αἶδαςμος, etc.

ὀλοκαύτησις, *holocaust*. [III] Epid. K. 244_{1,12,15} εἰς τὴν ὀλοκαύτησιν. Cf. Hesych. ὀλοκαύτωμα· ὄλον πυρὶ καθαγιζόμενον. This inscription, with the exception of three words, is written in the Attic dialect.

ὀμάλιξις = ὀμαλισμός. [IV] Arg. BCH. 1893, 116₁₅ τῶι στρώματι καὶ ὀμαλ(ξ)ιος τοῦ χ[ωρίου].

ὀμοστεγέω, *live under the same roof*. Cnid. 3540 ἐμοὶ δὲ ἦ<η>δῶσια καὶ ἐλεύθερα ὀμοστεγησάση. This occurs in an imprecation against a slanderer. From ὀμόστεγος.

ὀμωμότας, *one who takes the oath with another*. [VII/VI] Crete, Comp. 12-13, (without context) οἱ ὀμωμόται (OMOMOTAI); 203₁₃ (Lytus.) Ο]ΜΟΜΟΤΑΞ (without context). See Insc. Jurid. Gr., p. 434.

ὄναιος, *profitable*. Thess. (found at Dodona) 1559 Κλεούτα(ς) asks the oracle αἶ ἔστι αὐτοῖ προβατεύοντι (δ)ναιον καὶ ὠφέλιμον. Cf. Hesych. δναιον· ἄρειον. From ὀνίνημι.

ὀνάλα = ἀνάλωμα. [III] Thess. 345_{22,45} καὶ τὰν ὀνάλαν κίσκε γινύειται ἐν τάνε δόμεν. ὀνάλουμα occurs in 361A₁₃, B₂₅. δ(ν)αλον, 1332₂₀ = Hoffmann, GD. II, p. 15, no. 7₂₀, is doubtful, as the text is incomplete. From ἀναλίσκω.

ὀνημάξιον, *donkey carriage*. Cos PH. 36a, ἀνέθηκε [δὲ] καὶ τοὺς ξενῶνας τοὺς ἐν τῷ κάπῳ καὶ τὰ ὀνημάξια —.

ὅπι, *generalizing particle*. [IV] Cypr. 60₂₀ (Edal.) ὅπι σὶς κε τὰς φρήτας τάσδε λύση, etc. Cf. Brugmann, Gr. Gr., p. 54, note, who takes -π- for -τ- by analogy. Meister, GD. II, p. 154, reads with Curtius (Stud. VII, p. 256) ὅφι σὶς κε, *wo (in welchem Punkte) immer einer*. He compares ὅθι, Lat. *u-bi*; Hoffmann, GD. I, p. 73, takes as ὅπυι, setting up the equation ὅπι : ὅπυι = πληθί : πληθυί. The word seems to be rather generalizing in use than temporal.

ὅπυι, *where*. [V] Gort. Law-code IV₁₅ ὅπυι ἐπελεύσηι—. See Meyer, pp. 202, 395; Brugmann I, pp. 185, 595.

ὄπυς, *where*. Rhodes 1568, (found at Dodona). ὄπυς κα δοκῆι σύμφορον ἔμειν. For full treatment of these forms see J. Schmidt, KZ. 32, 394 ff. Cf. Boisacq, DD., pp. 76, 77.

ὄπυστός, *wedlock*. [VII/VI] Gort. Comp. 18 αἱ μὴ ϙ' ὄπυστυῖ (without context). Comparetti thinks this is a derivative from ὄπυῖω, formed in the same way as ἀμφαντυῖ, from ἀμφαίνω. He would, however, consider the latter an adverb, although it is rather to be taken as a substantive. For the σ cf. ὠπυσμένος. See Solmsen, KZ. 29, 113; Kühner-Blass II, p. 503.

ὄρκυνεῖον, *place for keeping or curing tunnies* (ὄρκυνοι). Ion. Bechtel 240, καὶ τὴν θάλασσαν ὄπου τὸ ὄρκυνεῖον. See Ditt. Syll. 6, n. 12; Newton, Essays, p. 428.

ὄρκωμότας, *juror, judge*. [V] Locris 1479 B₁₇ = CIGS. III, 333 δαμωργῶς ἡλέσται τὼς ἠορκωμότας (HOPKOMOTAS) ἀριστίνδαν, τὰν πεντορκίαν ὁμόσαντας. Cf. Poll. I, 39 ὄρκωμοτέω — ὄρκωμότας.

ὄρφανοδικαστάς, *dicast who has oversight of orphans*. [V] Gort. Law-code XII₂₈ ταῖς πατρωιώκοις, αἱ κα μὴ ἴωντι ὄρφανοδικασταί, ἃς κ' ἄνθρωποι ἴωντι χρῆθαι κατὰ τὰ ἐγγραμμ(έ)να.

ὄσπρεύω, *plant with beans*. [300] CIA. II, 600₂₈ σ[π]ερεῖ δὲ τῆς γῆς σίτω τ[ή]ν ἡμίσειαν, τῆς δὲ ἀργοῦ ὄσπρεύσει ὀπό[ση]ν ἂν βούληται. ὄσπριον occurs on a Coan inscription 3632₁₈.

οὐροφύλαξ, *official having to do with boundaries*. [V] Ion. Bechtel, 174a₁₇ πρηξάντων δ' οὐροφύλακες · ἦν δὲ μὴ πρήξοισιν, αὐτοὶ ὀφειλόντων, πρηξάντων δ' οἱ πεντεκαῖδεκα τοὺς οὐροφύλακας.

παί, *generalizing particle*. [IV] Cypr. (Edal.) 60₁₂ ἰδέ παι; Coreyra 3206₁₂₇ ἡ καταχρήσαιο ἄλλαι παι —.

παιᾶνίας, *name of official*. [I] Lac. M. 55b₄₁. From παιάν.

παῖλλος, *infant boy*. Boeot. CIGS. I, 699, 709, 2900, 3118, 3515. Cf. SGDI. 643, 698. This word occurs alone, and Meister writes it as a proper name, but Dittenberger, l. c., 690, thinks παῖλλος and κοριλλὰ are rather to be taken as diminutives. They occur only on grave inscriptions and may be, as Dittenberger suggests, used of children who died before the time of naming.

παματοφαγέω, *confiscate*. [V] Locris 1478₄₁ = CIGS. III, 334 ἄτιμον εἶμεν καὶ χρήματα παματοφαγεῖσται.

παμωχέω, *possess*. [IV] Tab. Heracl. I₁₁, τὸν Κωνέας ὁ Δίωνος ἐπαμώχη, I₁₀₈ τὰ Φιντίας ὁ Κρατίνω παμωχεῖ. Cf. Hesych. παμωχιῶν· κεκτημένος; παμῶχος· ὁ κύριος.

πανάζωστοι, *whole body of ἄζωστοι*. [III] Drerus, Cauer 121₁₀ τάδε ὠμόσαν ἀγελάοι πανάζωστοι. For full discussion of this term see Danielsson, *Epigraphica*, pp. 1 ff. He concludes that it is a word similar in form and meaning to *παναχαιοί*, *πανέλληνες* and means ἀγελάοι (= ἄζωστοί) πάντες. He then takes up the meaning of ἄζωστοί. It does not signify unarmed, but rather having the equipment which belongs to the oldest ephebes who have not yet come to the full rights of manhood. It is uncertain whether the form is original ἄ-ζωστος or for *ἄνζωστος = ἀνάζωστος. Cf. Danielsson, l. c., p. 12, note. See ἀγελάος.

παντοβαρής, *very grievous, oppressive*. [II] Acarn. CIGS. III, 489 ὁ παντοβαρής λάβε μ' Ἀιδης (metrical inscription).

πανώνιος, *with all salable products*. [IV] Cypr. 60₁₀ δυράνοι νυ -- τὸν χώρον -- καὶ τὰ τρέχυνια τὰ ἐπιόντα πάντα ἔχεν πανώνιον -- ἀτελην. l. 22 πανωνίος (acc. pl.). See Hoffmann, *GD. I*, pp. 71, 155, who would explain as compound of *παν* + *ώνιος*, deriving the latter from *όνινημι* and translating by *nützlich*. Cf. Meister, *GD. II*, p. 225. Solmsen, *KZ.* 32, 288, gives a full discussion with derivation and explanation as above.

παραμαξεύω, *drive aside from*. [IV] Arcad. (Teg.), Hoffmann I, p. 23, no. 29₂, εἰ κ' ἂν παραμαξεύῃ θύσθην τὰς κελε[ύθ]ω τὰς κακειμέναυ κατ' Ἀλέαν, etc. Cf. Danielsson, *Epigraphica*, p. 56.

πάραξ, *sacrificial cake*. [I] Thera Cauer 148 F, καὶ ἄρτον καὶ πάρακα καὶ ὀψάρια --. Hesych. βάραξ· φύραμα στρογγύλον ἀφ' οὗ αἱ μάζαι γίνονται; βήραξ· μάζα μεγάλη; βήρηκες· μάζαι ὀρθαί. οἱ δὲ ἀπλῶς μάζας, ἄλλοι μάζας ἄνωθεν κέρατα ἐχούσας. Confusion between surd and sonant is not so common in labials as in dentals, but compare *πιστάκια* : *βιστάκια* Eust. Hom. 1210₄₂ and the Phocian *βρυτανεύοντων* for *πρυτανεύοντων*, BCH. 1887, 324. See Ahrens II, p. 584; Meyer, p. 273.

παραπιτνάω, *let fall around*. [346/5] Ion. 220₂₀ ἦντιν[α] τῇ θεῷ παραπιτνώσι.

παραπροστάτᾱς, *assistant presiding officer*. [211] Agrig. Cauer 199, = IG. Sic. et It. 952, ἐπὶ ἱεροθύτα Νυμφοδώρου τοῦ Φιλωνος, παραπροστά(τα) τᾱς βουλᾱς. Cauer reads παραπροστα(τούσας).

παρεντυγχάνω, *happen to be near*. [II] Delph. 1716 κύριος ἔστω ὁ παρεντυχών.

παρετάζω = **ἐξετάζω**. [IV] Arcad., Hoffmann, GD. I, p. 23, no. 29₂₀ εἰ μὴ παρῆταξαμένος τὸς πεντήκοντα ἢ τὸς τριακοσίος., 1222₂₈ ὅτινι ἄμ μὴ οἱ ἄλιαστα[ι] παρετάζωνσι ομοθυμαδὸν πάντες, etc. Cf. Hesych. παρήτασεν· ἐξήτασεν. See Danielsson, Epigr., p. 53.

παρκάλις, *removal of crating*. [IV] Epid. K. 242 παρκάλιος τῶν λίθων ἐπὶ λιμένι. See διακάλις.

πασσυνδιάζω, *assemble, convene*. [2 B. C./14 A. D.] Aeol. 311, πασσυνδιάσαντος. Cf. Hesych. πανσυνδή. ὁμοῦ πάντες.

πάστᾱς, *owner*. [VI] Gort. Law-code II₃₂ τοῦ δὲ δώλου τῷ πάσται ἀντὶ μαιτύρων δυνῶν. II₄₃, III₅₄, IV_{2·5·20·22}. Comp. 152 I₁₆, 184₃, 171₁₀(?). From πᾱ- in πᾱμα, etc. For suffix compare θύστας· ὁ ἱερεὺς παρὰ Κρησί. Hesych. See Baunack, Ins. v. Gort., p. 75.

πατριαστί, *according to paternal descent*. [230] Cos. 3705₃₂ = PH. 367 εἰ δὲ μὴ, ἀπογραφέσθων αὐτοὶ, ἐπεὶ κα παραγένωνται, ἐν τριμήνῳ τὸ ὄνομα πατριαστί ποτὶ τὸς ναποίας. From πατριάζω. For similar adverbs, ὀνομαστί, etc., see Blass-Kühner II, p. 303.

παύστωρ = **πauστήρ**. [II] Epid. 3340, IV₅₀ (Isyllus) τὸν νόσον παύστορα. This word is used of Aesculapius.

πεδίσκᾱ, *anklet*. [II] Boeot. CIGS. I, 2420₇, χειριπέδας κῆ πεδίσκας ἀργουρίας. Dim. of πέδη. This word occurs in a list of ornaments in the temple.

πειθῶ = **πείθω**. [III] Boeot. 488_{58·116} ἐπίθωσαν, ἐπίθωσε. It is uncertain whether these forms are to be taken as representing πειθῶ or πιθῶ, but the former seems somewhat more probable.

πενθημίγυος, *land containing five semijugera*. [IV] Tab. Heracl. II_{20·30} ἀλλὰ πενθημίγυον μόνον κατελείπετο ἐκ τῶν δυνῶν τριγῶν.

πεντᾶμαριτεύω, *perform five days' sacrifice*. [V] Delph. BCH. 1895, 1 ff., D₁₆ καῖκα πενταμαριτεύων τύχη. This clause occurs in a passage discussed under ἄλεκχος. The word is similar in form to μεσιτεύω, πολιτεύω, etc., hence *πενταμαριτίās is to be assumed, which, as Keil says, Hermes 31, 512, would imply *hold office lasting five days*, rather than *perform a sacrifice on the fifth day*. Homolle, l. c., p. 25, offers both suggestions. The -αρ- is to be taken with Keil as dialectic and not due to derivation from ἄμαρ.

πεντορκιά, *oath of the five gods*. [V] Locris 1479, = CIGS. III, 333 τὰν πεντορκίαν ὁμόσαντες. The above is the interpretation given by Kirchhoff.

περιβολιβόω, *surround with lead*. [III] Rhodes, IG. Ins. 694, = Ditt. Syll. 305 καὶ στάσαι (τὰν στάλαν) ἐν τῷ ἱερῷ τὰς Ἀθάνας καὶ περιβολιβῶσαι ὡς ἔχη ὡς ἰσχυρότατα καὶ κάλλιστα. See βόλιμος.

περιχύτρισμα, *space dug down around a tree*. [344/3] CIA. II, 1055, καὶ μύκητας καταλιπεῖν μὴ ἔλαττον ἢ (π)αλα(σ)τιαίους ἐν τοῖς περιχυτρίσμασιν. Cf. χύτρα, χυτρίνος.

περιστεμματώω, *wreathe around*. [I] And., ἐν ᾧ ἂν τόπῳ περιστεμματώσωντι οἱ ἱεροί—.

περτ' = πρόσ. Pam. 1260 δαμιοργίσωσα περτέδωκ' εἰς ἐρεμνὶ καὶ πυλῶνα ἀργύρου μνᾶς φέκατι; 1261 (same use). Cf. Gort. πορτί, Ep. προτί. One cannot help the conviction that these words are to be taken together, notwithstanding the fact that Brugmann, in his latest edition, I, p. 436, still considers them different formations. Meister, GD. I, p. 44, cites an Aeol. πρές from a late grammarian. It would seem that ablaut change and mixture between two of the forms gave rise to the four forms cited. Brugmann also still connects directly with the Umbrian form. For this comparison see Buck, Vocalismus, p. 71. Cf. also Meyer, p. 63.

πετρών, *rocky, stony place*. [III] Rhodes, Cauer 179b_{20,30} ἀπὸ δὲ τούτου ἀναβαίνουσι ποτὶ τὸν πετρώνα ἄλλον ὄρον ἐπεκολάψαμεν εἰς τὸν πετρώνα· ἀπὸ δὲ τούτου ἐν τῷ πετρώνι —.

πήποκα = πώποτε. [V] Lac. M. 27, νικάῃας ταυτᾶ ἡᾶτ' ο[ύ]δῃς πήποκα (ΓΕΠΟΚΑ) τῶν νῦν. See Meyer, p. 484; Ahrens, DD. II, p. 363.

πίσσασις, *sealing with pitch*. [IV] Epid. 3325 B = K. 241₁₃₇.-
^{333·245·255·278} **πισσάσιος** τοῦ ἐργαστηρίου and **πισσάσιος** θυρῶν τοῦ ἐργαστηρίου. This word is the equivalent of Attic **πίττωσις**. See Aus Epid., p. 77.

πλάγος, *side*. [IV] Tab. Heracl. I_{88·74} τὸς μὲν ἐς τὸ ἡιαρὸν **πλάγος** τῷ ἀντόμῳ ἐπιγεγραμμένως, etc.

πλανεῖος, *vagabond*. [II] Mant. BCH. 1896, 119 περὶ τ[ᾶς ἐξ]ώσεως τῶν **πλανείων**. Cf. note, p. 121. The meaning is somewhat doubtful, but the phrase would seem to refer to the expulsion of vagabonds.

πλήμα (?), *water reservoir*. [I] And.₁₀₈ μήτε [τὸ] **πλήμα** (ΗΛΕΜΑ) μήτε τοὺς ὀχετοὺς —. This is the reading given by Kumanudis and by Curtius, though the stone shows Η. Cf. Sauppe, *Ausgewählte Schriften*, p. 282, n. 104; Hesych. **πλήμα· πλήρωμα**.

πλύνιον, *pit holding water used in washing*. Acrae 3246₃₃ **θέμ(α)** ποτὶ πλυνίοις. Another rare diminutive, **φρήτιον** = **φρεάτιον**, occurs in this inscription.

πόθικες (pl.) = **προσήκοντες**. [V] Lac. M. 21b τοὶ (ᾄσ)ιστα **πόθικες** ἀνελόσθω. See Roberts, p. 360; Meister, *Ber. d. sächs. G. d. W.* 1896, 273. The latter suggests a noun **πόθιξ**: **ποθίκω** = **προίξ**: **προίκω**, although he expresses some doubt as to the genuineness of the form.

ποθόδωμα = **πρόσοδος**. [III] Boeot. 488₁₆₀ πόρον δ' ε[ἶ]μεν ἐν οὗτο ἀπὸ τῶν τᾶς [π]όλιος ποθοδωμάτων πάντ[ων]; Epirus 1339, **ποθόδωμα** γραφασμένου Λυσανία τοῦ Νικολάου Καριώπου περὶ προξενίας Γαίω, etc.

ποῖ = **πρός**. [V] Locris 1479₁₄ = CIGS. III, 333 **ποῖ** τὸν **φάστον**; Arg. (Epid.) 3339_{3,22·38·61·62}, Troiz. 3362_{·21·27}, Hermione 3385₁₉. It is found in compounds in 3339₁₇; Boeot. 553₁₃, and in the Delph. **Ποιτρόπιος**, name of a month. In origin it is the same as Lett. *pī*, Lith. *apė*. Cf. Bezzenberger, *BB.* VII, 94.

πολιτεύω = **πολιτεύω**. [V] Gort. Law-code IV₃₃ **πολιατεύη** (ΡΟΛΙΑΤΕΥΕΙ).

πόλιστος = **πλείστος**. [IV] Tab. Heracl. I₁₈₀. This word was first explained satisfactorily by Homolle, *BCH.* 1891, 627.

πορτί = **πρός**. [V] Gort. Law-code V₄₄, VI₅₄, XI₃₀, IX_{30·50}, Comp. 153 II₂, and in compound 191₂. See **περτ'**. Cf. Meyer, p. 245.

πός = **πρός**. [IV] Cypr. 60 A_{19·21}; Arcad. 1222₅₄, also in compounds. See Bechtel, BB. X, 287; Kretschmer, KZ. 30, 569. This word is to be taken from **πότ-ς**, not from **ποτί**. Cf. Hoffmann, GD. I, pp. 200, 311.

ποτεξορκίζω, *take an additional oath*. [I] And., τὰς δὲ ἱερὰς ὀρκίζεται ὁ ἱερεὺς καὶ οἱ ἱεροὶ — τὸν αὐτὸν ὄρκον καὶ ποτεξορκίζοντω· Πεποιήμαι δὲ, etc.

ποτιδατέομαι, *assign*. [IV] Tab. Heracl. II_{54·60·68} (com.) ποτε-
δασσάμεθα.

ποτικλαίγω, *hem in, border on*. [IV] Tab. Heracl. II₆₀ τὰν τρίταν διαστολὰν ἀφ' ἑκατομπέδω τὰν ποτικλαίγωνσαν —. II₁₀₇ ρέκτα μερὶς τὸ ἐγγωνον τὸ παρ τὰς ἀμπέλως τὸ ποτίκλαιγον —. This is a new formation from the Doric aorist. Cf. **κλαίγω**. See Meyer, p. 294, note.

πράκτιμος, *subject to exaction*. [150–140] Delph. 1686₁₀ πράκτιμοι ἐόντων κατὰ τὸν νόμον τὰς πόλιος. 1694, 1697, and others. For similar expressions see section on synonyms. **πρακτός** is used in the Theraan inscription, Cauer 148.

πρεγγευτάς, **πρειγευτάς**, **πρειαγευτάς** = **πρεσβευτής**. Cret., LeB.-F. 75_{1·10} πρεγγευταί; Cauer 127₈ πρειγευτᾶ; 127₁₁ πρειαγευτᾶν, while in l. 23 **πρεσβευταί** is found. See Brugmann I, p. 755; also Meyer, p. 184.

πρείγιτος = **πρεσβύτατος**. [V] Gort. Law-code VII₁₈ πρε-
γίστωι, VII_{28·27} πρειγίστω. Cf. Brugmann I, 510, 595; Meyer, p. 184, note.

πρίγων = **πρεσβύτερος**. [VI] Gort. Law-code XII₃₄ ὀπνίεθαι δὲ δυωδεκαφέτια ἢ πρίγινα.

πρηγιστεύω, *act as πρεσβύς*. [I] Cos 3742 = PH. 117. Bechtel, l. c., compares the relation of **πρη-** to **πρει-** with that of **ῆ** to **εἰ**, which would make **πρη-** identical with the same form in **πρηών**, Att. **πρών**, and **πρει-**, with old Lat. *pri*. Cf. **πρηγιστής**, BCH. 1888, 282.

πριγύς = **πρεσβύς**. [IV] Boeot. 705₆ πριγείες.

See Brugmann, Grundriss I, p. 595. These forms are largely due to analogical formations, and nothing certain is known about

the latter part of the word, though probably the same element is to be seen in *έγγύς*, *μεσσηγύς*), possibly also in Lith. *žmogùs*, Skr. *vanargù*. Cf. Brugmann, Ber. sächs. G. d. W. 1889, 53; Meyer, p. 268.

προάνγρεσις = *προαίρεσις*. [III] Thess. 361 B₁, *ἔδο*]ξε τοῦ κοινοῦ τῆς πόλιος [ἐπαινέισθαι] Λίοντα ἐπὶ τὰ προανγρέ[σι]. See *ἀγρέω*.

προκαυτεύω, *burn first*. [IV] Cos 3637₁₂ = PH. 38 κα[ι] χο[ι]ρος προκαυτεύεται καὶ προκαρύσσεται καθάπερ τῷ Πολιῇ. This is, according to Paton, the sacrifice indicated in the expression *καθαίρεται χοίρωι*.

προπραξιά, *precedence in right of execution*. [IV] Acarn. CIGS. III, 442 *προνομίαν καὶ προπραξίαν αὐτοῖς καὶ γενεᾷ*.

προσχάριος, *as a thank-offering*. [IV] Rhodes, IG. Ins. 791 *προσχάριος θυσία*.

προτενσιτεύω, *be first on the list of σιτηθέντες*. [I] Lac. LeB.-F. 281 B. *προτενσιτε[ύ]οντος Νικηφόρου*.

προτεράσιος = *πρότερος*. [168] Delph. 1746, *τὰν προτερασίαν ὄνᾶν*, etc., 2143₁₀ *ἃ δὲ προτεрасία ὄνᾶ*. See Baunack, l. c. This formation is similar to that of *δοκιμασία* : *δοκιμάζω* : *δόκιμος*; hence we may assume a verb **προτεράζω* beside *προτερίζω*.

προτερείος = *προτεραιός*. [IV] Tab. Heracl. I₁₀₁ *μηνὸς προτερείαι*.

προχαρής, *as a thank-offering*. [I] Lac. M. 56a₁₂ *ἄρτον προχαρέα*. Cf. *προσχάριος*.

πρωγγυεύω = *προεγγυάω*. [IV] Tab. Heracl. I₁₅₅ *πεπρωγγυευκῆμεν*. *προεγγυάω* is cited in the Thesaurus as a late verb. Cf. *κατεγγυεύω*.

πρωτοκοσμέω, *be chief κόσμος*. Crete (Lyttus), BCH. 1889, 61, no. 6, *τὸν δὲ πρωτοκοσμούντα κατ' ἔτος* —.

πρωτόκοσμος, *chief κόσμος*. Crete (Lyttus), Mus. It. III, p. 668 *π[ρωτο]κόσμου*, p. 669 *πρωτοκόσμου*.

πτοίνᾱ = *κτοίνα*. Rhodes, BCH. 1886, 261 *τὸ κοινὸν τῆς πτοίνας*. Kretschmer, KZ. 33, 272, would take this as a phonetic equivalent of *κτοίνα*. For discussion and references see *ὀπτίλλος* (Rare Words).

ράκινος, *ragged*. [IV] Ion., Bechtel 220₁₈ *περίβλημα λίνου ράκινον*, l. 25 *καταπέτασμα τῆς τραπέζης ράκινον*. The Thesaurus gives this word as a gloss in Panneus.

ρογεύς, *dyer*. [I] Lac. M. 56₂₈. The word occurs in a list of temple officials. Cf. Hesych. **ρογεύς**·**βαφεύς**. This form, as compared with **ρεγεύς**, **ρηγεύς**, shows the normal ablaut form. Cf. **τοκεύς**, **φορεύς**, **φονεύς**, **φθορεύς**, etc.

ρογός, *place for storing grain*. [IV] Tab. Heracl. I₁₀₂ **ἀπά-
ξοντι** (grain) **ἐς τὸν δαμόσιον ρογὸν καὶ παρμετρήσονται τοῖς σιταγέρ-
ταις** —. Cf. Hesych. **ρογοί**·**ὄροι σιτικοί, σιτοβολῶνες**; Pollux 9₄₃ **ἐν δὲ Μενάνδρου Εὐνούχῳ καὶ σιτοβόλια· ταῦτα δὲ ρογοὺς Σικελιώται
ὠνόμαζον**. Kaibel, IG. Sic. et It. 645, defines by *horrea frumen-
taria*, and thinks the word is of Italic origin. Cf. Meister, Curt. Stud. IV, p. 442; Jordan, Hermes 15, 13; Meyer, p. 238. In BB. XIV, 41, Foy discusses this word at some length, giving modern citations to prove that the word is not originally Italic. He thinks it is to be taken in the Heracleian Tables to mean *keller-
artiger Aufbewahrungsort*, which would accord with the modern use of the word.

σαρμεύω, *dig holes or trenches*. [IV] Tab. Heracl. I₁₃₆ **οὐδὲ
γαιῶνας θησεῖ παρ τῶς ὑπάρχοντας οὐδὲ σαρμευσεῖ**. Cf. Hesych. **σαρμός**· **σωρὸς γῆς καὶ κάλλυσμα**. **ἄλλοι ψάμμον**. **ἄλλοι χόρτον;** **σάρματα· καλλύσματα· καὶ κόπρια παρὰ Πίνθωνι** —. Cf. Meister, Curt. Stud. IV, p. 442.

σίταγέρτας, *supervisor of public supplies of grain*. [IV] Tab. Heracl. I_{102·110·177}. See **ἀγέρτας**.

σίτωνικόν = **σιτωνία**. [I] Aeg. 3417, [**ὅλου τοῦ**] **σιτωνικοῦ
κατ[αναλίσκομ]ένου εἰς[φέρων στατήρας**, etc.

σκιλλαῖον, dim. of **σκίλλα**. [II] Aeol., Hoffmann, GD. II, p. 66, no. 90₁₁, **ἐν τῷ χωρίῳ τῷ ἐπάνω τὰ σκιλλάω[ν καὶ σκορό]δω φύτα**.

σπάδιον = **στάδιον**. [V] Arg. 3267 **τετράκι τε [σ]πάδιον νίκη**, etc. Cf. Hesych. **σπάδιον· τὸ στάδιον**. The word is also found in Etym. M. and Greg. Cor., p. 364 (Schaefer). See Meyer, p. 332. The relation of the word to **στάδιον** is uncertain. It would seem that this word is related to Lat. *spatium*.

σπονδαύλης, *flute player at a σπονδή*. Rhég., IG. Sic. et It. 617, 618.

στεγάσις = **στεγάσμα**. [IV] Epid. 3325_{287·304} = K. 241 **στεγάσ-
σιος**, l. 41. Cf. Baunack, Aus Epid., p. 90; Keil, Mitth. 1895, 88.

According to the latter this designates a temporary covering to protect the pillars from the weather. He draws this conclusion from the small price paid for the work as well as from the early mention of the *στέγαις*.

στορά, *layer of stone slabs* (?). [IV] Epid. 3325 A_{11.23} = Epid. K. 241 Ἀντίμαχος Ἀργεῖος ἤλετο στορὰν τῷ σακῶ ταμέν καὶ ἀγαγὲν καὶ συνθέμεν. Cf. Baunack, *Aus Epid.*, pp. 63, 70. He thinks the *στορά* consists of stone slabs used, 1) for pavement (l. 11) and 2) for roofing (l. 33). Kavvadias thinks the same word would not be used for both and that the *στορά* was rather a layer of stone placed on the ground to hold the lime-stone slabs which formed the temple pavement. No trace of stone used for roofing has been found.

συμπέδιος, *bordering on the πεδίων*.¹ [II] Aeol., Hoffmann, *GD. II*, p. 66, no. 90, ἐν τῷ συμπεδίῳ, etc. Cf. Hoffmann, l. c., note.

συμπρηίσκω, *burn together*. [V] Delph. BCH. 1895, 1 ff. D₄₈ καὶ συμπρηίσκεν ἡμεῖ τοὺς Λαβυάδας. This is an iterative formation, but not from *συμπράσσειν*, as Homolle would take it, but rather with Keil, *Hermes* 31, 510, from *συμπύμπρημι*. Cf. *θυήσκω*, ἐνδυδισκόμενος, Delph. SGDI. 1899. The compound *συμπύμπρημι* is late and rare. It is cited in the *Thesaurus* from Theod. Prodr., p. 5.

συναποδέχομαι, *accept*. [II] Aetol. 1413₁₈ συναποδεδέχθαι τοὺς Αἰτώ[λους ἄστυλον] εἶμεν αὐτὸ τὰ ἀπ' Αἰτωλῶν καὶ τῶν ἐν Αἰτωλίᾳ κατοικούντων, etc.

συναρχοστατέω, *establish archon in common*. [II] Phocis 1539a₁₈ καὶ συνεκλησιάζειν καὶ συναρχοστατεῖσθαι. Cf. Ditt. Syll. 294. Dittenberger notes the Delphian month of Ἀρχοστάσιος, but the verb *ἀρχοστατέω does not occur.

συνεσάδδω, *act as accomplice in taking*. [VI] Gort. Law-code III₁₈ αἱ δὲ κ' ἀλλότριος συνεσάδδῃ, δέκα στ[ατ]ήραις καταστασεί, τὸ δὲ χρεῖος, διπλεῖ, ὃ τί κ' ὁ δικαστὰς ὁμόσει συνεσάσσαι. Related to *σάπτω*. See Baunack, *Ins. v. Gort.*, p. 30. Comparetti's view of this verb, *Leggi di Gort.*, p. 176, that it is a compound, *συνεκσ-άγειν*, is less likely, though approved by Meyer, p. 370.

¹ Meister, *Stud. Nicol.* 1884, takes this word as a proper name.

συνιατρεύω, *aid in practicing medicine*. [156-151] Delph. 1899₁₂ **συνιατρευέτω** Δάμων μετ' αὐτοῦ ἔτη πέντε. This is a manumission decree. It would seem that the freed person had been trained as a physician. See **ἐνδιδύσκω** for the peculiar conditions of this decree.

συνυπόλαμψις, *support*. [I] Lac. LeB.-F. 242a₁₁ **εἰσδεδεγμένοι** τέ **εἰσιν εἰς τὰν τὰς πόλεως χάριν καὶ συνυπόλαμψιν**. From **συνυπολαμβάνω**, *aid in supporting*, a late verb and but little used.

σωπονπιά, *certainly of manumission*. [182] Delph. 2133₁₁ **τὰν ἐπίστευσε Νίκαια αὐτοσαντᾶς ὥνὰν ἐπὶ σωπονπίαι Εὐμνάστῳ τῷ πατέρι αὐτᾶν**. The circumstances of this decree are unusual. Eumnastus, to whom Nicaea trusted the freeing of the slave, died before fulfilling the obligation, and it came as an inheritance to his daughters. This phrase **ἐπὶ σωπονπίαι** replaces the usual **ἐπ' ἐλευθερίαι**. It is explained by Cauer, in note to 212, "ita, ut pecunia salva permittatur," but Baunack's explanation is more satisfactory. The word is an abstract to ***σώπομπος** (*having assured freedom*, as **σώφρων**, *having sound sense*), hence **πομπή** is used in this compound in the sense of *release, manumission*, Lat. *missio*.

τάκτης, *assessor of tribute*, member of board in charge of tribute to be paid by the several states of the Athenian Federation. [V] CIA. I, 266 **ἔτ]αξαν οἱ τάκται**. See Gilbert I, p. 422. The **τάκται** formed an elective body before whom the states assessed themselves. If their own assessment was not satisfactory, **ἔταξαν οἱ τάκται**. There is no doubt that in CIA. I, 37, these same magistrates are meant; possibly also in CIG. 1086₁₀ (Fourmont) TETKKH should be so read. Köhler, l. c., thinks these officials were ten in number, but Gilbert says eight, "two for each of the four tribute districts then existing." Cf. Böckh, *Staatshaushaltung* I, p. 90, and II, p. 39,* n. 243.

τερμαστήρ, *boundary commissioner*. [243/223] Meg. 3025₁₈ **τερμαστήρες τῶν αὐτῶν δικαστᾶν**.

τερμονίζω = **τερμάζω**. [III] Meg. 3025₁₁ **τοὺς τερμον[ιξ]-οὔ[ν]τας**—, οὗτοι δὲ ἐπελθόντες ἐπὶ τὰν χώραν ἐτερμόνιζαν κατὰ τάδε. Cf. **τέρμων**: **τέρμα**.

τερμονισμός, *defining of boundaries*. [III] Meg. 3025, ἀντι-
λεγόντων δὲ τῶν Κορινθί[ων τῶ]ι τερμονισμῶι.

τεταρτεύς, a measure. [IV] Cos 3638₁₂, καὶ σπυ[ρ]ῶν τρεῖς
τεταρτῆς καὶ μέλιτος τέτορες κοτυλέαι. Cf. PH. 325. This word is
similar to ἐκτεύς.

τετάρτη, a prescribed tax (technical). [I] Ion. Bechtel,
108b, καὶ τοῦ ταλάντου καὶ ἱππωνίης καὶ τῆς τετάρτης καὶ ἀνδραπο-
δωνίης. See Gilbert II, p. 369.

τοφιῶν, *quarry of tuff-stone* (?). [IV] Tab. Heracl. I₁₁₇, οὐδὲ
τοφιῶνας ἐν τᾷ ἡιαρᾷ γὰ ποιησεῖ οὐδὲ ἄλλον ἐασεῖ. See Meister,
Curt. Stud. IV, p. 443.

τροφέα = τροφή. [50] Delph. 2254, ἐν τᾷ τροφεᾷ.

τύμος = τύμβος. [VI] Corcyra 3186 = CIGS. III, 870; 3190
= 869 ἐπὶ τύμφ. See Dittenberger's comment. He thinks Brug-
mann's comparison with Latin *tumulus* is to be approved. He also
quotes Loch, De titulis Graecis sepulcralibus, to the effect that in
these inscriptions *sāma* refers to the whole sepulcher, while *τύμος*
is the mound.

τυρώδης, *shaped like a cheese*. Cos 3636₁₀ = PH. 36 ἐφ' ἐστίαν
θύεται ἀλφίτων ἡμέκτον, ἄρτο[ι δύ]ο ἐξ ἡμέκτου, — ὁ ἄτερος τυ[ρ]ώ-
δης, etc.

τυτυῖ, uncertain. [VII/VI] Cret. Comp. 12-13 καὶ φάρην
τυτυῖ ἔτι δὲ ροῖρο[ς]. Comparetti suggests that it is an adverb to
τυτθός.

ύ = ἐπί. [IV] Cypr. 74₁, 123, υ̣ τύχα. In compounds ύραις
(below) ύχήρων, ύευξάμενος. Meister, GD. II, p. 302, takes as
ύν for δν = ἀνά; Hoffmann, GD. I, p. 312 (cf. note, p. 313), thinks
it is to be taken as a short form to εὐ (found in three glosses)
and would connect with Ags. *up*; Baunack, Stud. I, p. 16, con-
nects with Sanskrit *ud*. Cf. Brugmann, Gr. Gr., p. 219. Kretsch-
mer, KZ. 31, 415, thinks it is probably to be read υ̣(ν) τύχα as
ύν = σύν in the Hesychian gloss ύγγεμος· συλλαβή. Σαλαμίνοι.
Solmsen, KZ. 34, 450, in an article on the Tegean temple inscrip-
tion, after rejecting the assumption made by Keil, Gött. Nachr.
1895, 357, that the *f*- of φοφλεκόσι is the same as the Cyprian υ̣,
and speaking briefly of the other suggestions as to its derivation,

favors that given by Baunack. He also says rightly that there is no need of assuming a change of meaning in the formula $\acute{\upsilon}$ τύχα, since $\acute{\epsilon}\pi\acute{\iota}$ could quite as well be used as $\acute{\epsilon}\nu$.

$\acute{\upsilon}\delta\alpha\tau\acute{\omega}\lambda\epsilon\nu\omicron\varsigma$, *having arms like water* (?), *bright* (?). Acrae, IG. Sic. et It. 219. This word occurs in a fragment and refers to the water nymphs.

$\acute{\upsilon}\delta\rho\acute{\alpha}\nu\acute{\alpha}$, *urn containing water for lustration*. [I] And.,₃₇ $\chi\omega\rho\alpha\acute{\xi}\acute{\alpha}\nu\tau\omega\nu$ δὲ καὶ $\acute{\upsilon}\delta\rho\acute{\alpha}\nu\alpha\varsigma$. Cf. Hesych. $\acute{\upsilon}\delta\rho\acute{\alpha}\nu\omicron\varsigma$ · ὁ ἀγνιστῆς τῶν Ἐλευσινίων.

$\acute{\upsilon}\phi\alpha\iota\varsigma$ = $\acute{\epsilon}\pi\acute{\iota}$ $\acute{\alpha}\epsilon\acute{\iota}$. [IV] Cypr. (Edal.) 60₁₀₋₂₂₋₂₈. Cf. Meister, GD. II, pp. 227, 284; Hoffmann, GD. I, pp. 312, 313.

$\acute{\upsilon}\lambda\omega\rho\acute{\epsilon}\omega$, *be ἵλωρός*. [V (?)] Thess. Mitth. 1896, 248, with the reading of Meister, Ber. d. sächs. G. d. W. 1896, 251, $\eta\varsigma$ (= $\eta\nu$) $\eta\lambda\omega\rho\acute{\epsilon}\omicron\nu\tau\omicron\varsigma$ (HVAOREONTOS) Φιλονίκω. The correct reading of this word was also discovered independently by Danielsson, Eranos I (1896), 136 ff. The $\acute{\upsilon}\lambda\omega\rho\omicron\acute{\iota}$, according to Arist., Pol. 7 (6), 8, correspond to ἀγρονόμοι. See Gilbert II, p. 333.

$\acute{\upsilon}\pi\epsilon\rho\chi\rho\acute{\nu}\epsilon\omega$ = $\acute{\upsilon}\pi\epsilon\rho\chi\rho\acute{\nu}\iota\zeta\omega$. [I(?)] Lac., LeB.-F. 194b τῶν $\acute{\upsilon}\pi\epsilon\rho\chi\rho\omicron\nu\acute{\omicron}\nu\tau\omega\nu$ (πραγμάτων).

$\acute{\upsilon}\pi\acute{\epsilon}\chi\theta\epsilon\mu\alpha$, *supplementary statement* (in accounts). [I] And.,₆₁ ὁ δὲ ταμίᾱς ὅσον κα παραλάβει διάφορον λοιπὸν ἐκ τούτων, γραφέτω ἐν ὑπεχθέματι, etc. $\acute{\epsilon}\chi\theta\epsilon\mu\alpha$ is a later word for πρόγραμμα. See Lobeck, Phryn., p. 249. $\acute{\upsilon}\pi\acute{\epsilon}\chi\theta\epsilon\mu\alpha$ therefore indicates an account which is appended. Cf. Dittenberger. For χ cf. the following word.

$\acute{\upsilon}\pi\epsilon\chi\theta\acute{\epsilon}\sigma\iota\mu\omicron\varsigma$, *deposited for reexportation*. Crete, Cauer 119₂₆.

$\acute{\upsilon}\pi\omicron\delta\iota\alpha\sigma\acute{\upsilon}\rho\omega$, *jeer at*. [IV] Epid. 3339₃₄ $\Theta\epsilon\omega\rho\acute{\omega}\nu$ δὲ τοὺς ἐν τῷ $\acute{\iota}\alpha\rho\acute{\omega}\iota$ [π] $\acute{\iota}\nu\alpha\kappa\alpha\varsigma$ ἀπίσκει τοῖς $\acute{\iota}\alpha\mu\alpha\varsigma\iota\nu$ καὶ $\acute{\upsilon}\pi\omicron\delta\iota\acute{\epsilon}\sigma\upsilon\rho\epsilon$ τὰ ἐπιγράμματα.

$\acute{\upsilon}\pi\omicron\delta\acute{\omicron}\kappa\iota\omicron\nu$ (coll.), *beams placed on top of the wall to sustain the rafters*. [IV] Epid. 3325₅₉ = K. 241 $\acute{\epsilon}\nu\kappa\alpha\upsilon\sigma\iota\nu$ τοῦ $\acute{\upsilon}\pi\omicron\delta\omicron\kappa\iota\omicron\nu$ κα(ι) $\kappa(\upsilon)$ ματίου. l. 233 $\acute{\upsilon}\pi\omicron\delta\omicron\kappa\iota\omicron\nu$ ἐργασίας. Kavvadias, l. c., translates as above and thinks that $\theta\rho\acute{\alpha}\nu\omicron\varsigma$ of the Delos inscription is the same as $\acute{\upsilon}\pi\omicron\delta\acute{\omicron}\kappa\iota\omicron\nu$ in this. He compares Hesych. $\theta\rho\acute{\alpha}\nu\iota\omicron\nu$ · τὸ ὑπὸ τοῖς φατνώμασι σανίδωμα, καὶ τὸ ὑπὸ τὴν δοκὸν τι. Baunack, in Aus Epid., p. 73, translates "Untergebälk," and thinks the word denotes the same part of the construction as

ποίστασις of l. 41, only that here it is named with reference to the *στρωτήρες* which are to be placed upon it.

ὑποδομά, *foundation built underground*. Troiz. 3362₇, *χοεύσαντι τὰ ὑπὲρ τῆς ὑποδομᾶς*. Cf. *χοεύω*.

ὑποθοιναρμόστρια, *vice-president of a feast at Sparta* (f.). [I] And.₃₂. Cf. *θοιναρμόστρια*.

ὑπόμαστρος, *answerable to the μαστρός*. [I] And.₃₁, *καὶ ἔσταν ὑπόμαστροι*. Cf. Hesych. *μαστρίαί· αἱ τῶν ἀρχόντων εὐθύναι*. *ὑπόμαστρος* is therefore probably synonymous with *ὑπεύθυνος*. Cf. *κατάμαστρος*.

ὑποτιθίδιος, dim. of *ὑποτίθιος*, *ὑποτίθιος*. [156/151] Delph. 1954 *σῶμα γυναικείον αἰ ὄνομα Ἀριστονίκα καὶ ταύτας παιδάριον ὑποτιθίδιον αἰ ὄνομα Ἀρίστων* —.

ὑστερομειννιά, *day following the full moon*. [III] Thess. 345₁₀, *τῇ ὑστερομειννίᾳ*. This is the interpretation given by Bischoff, *De fastis Graecorum antiquioribus*, quoted in Prellwitz, *De dial. Thess.*, p. 50.

φαρετριτάς, *bowman*. Boeot. 573, *τῶν φαρετριτάων*. Cf. *φάρετρα*, *φαρετρέων*.

φωτός, *dark, violet*. [V] Delph. BCH, 1ff., C₃₁, *τὰν δὲ παχεῖ[α]ν χλαῖναν φωτὸν εἶμεν*. See BCH. 1895, 15, 54. From *φαιός*.

φοροφορέω, *serve as carrier*. [150/140] Delph. 1938₂₁, *κυριεύετω δὲ καὶ τῶν ἔχει καὶ κατεσκευάται φοροφορέων Σωτήριχος πάντων, καὶ οἱ βεβαιωτήρες βέβαια παρεχόντω, Σωτήριχῳ πάντα*. E. Curtius, *Gött. Nachr.* 1864, 148, would read *φορεαφορέων* and thinks that *Σωτήριχος* was a *Sänfträdger*. Baunack, after quoting Curtius, makes two suggestions: 1) that it indicates the regular bringing in of the *φόρος*, and 2) that it is equivalent to *φορτο-*, *φορμο-*, *φορέων*, and designates the *trade* which *Σωτήριχος* followed. This seems the simpler understanding of the word and, on the whole, the most satisfactory.

φραδατήρ, *notary*. IG. Sic. et It. 211 *γραμματεὺς καὶ φραδατήρ Πύρριχος Ἀριστογείτου*. From *φραδάω*.

φύγιμος, *giving refuge*. [I] And.₃₃, *τοῖς δούλοις φύγιμον ἔστω τὸ ἱερόν*.

χάραδος, τό, = χαράδρα. [IV] Tab. Heracl. I., ἐπὶ τὰς ἀμαξιτῶ τὰς διὰ τῷ χαράδεος ἀγώσας, etc.

χαριστεῖον, *thank-offering*. [Late.] Cnidus 3577 χαριστεία καὶ ἐκτίματρα ἀνέθηκε. 3528 Σαράπιδι — — χαριστεία. Thera, Dittenberger, Hermes 16, 162 τῷ θεῷ χαριστεῖον. See ἐκτίματροι.

χέλληστυάρχᾱς = *commander of a χιλιαστής*. [222–205] Aeol. 276., 277., 278. For χέλλιοι see Meyer, pp. 37, 504; Brugmann I, pp. 264, 722, 751.

χέλληστυαρχέω, *act as χέλληστυάρχας*. [III] Aeol. 278, χέλληστυαρ(χ)[ήσαντα].

χέλληστυς, *body of one thousand men*. [222–205] Aeol. 276., 13., 14., 19., 23., 24.; 277., 11.; 278., 1.; χιλιαστής Ion. 147., 20.

χειριπέδα, *bracelet*. [II] Boeot. CIGS. I, 2420., χειριπέδας κη πεδίσκας [ἀρ]γυρίας, ὁλκά τρις δραχμή.

χοεύω = χώννυμι (?). Troiz. 3362., χοεύσαντι τὰ ὑπὲρ τὰς ὑποδομᾶς. Cf. ὑποδομά, which seems to have been a construction below the surface. χοεύσαντι denotes the work of covering with earth.

χοροψάλτρια, *chorus singer* (f.). [II] Delph. BCH. 1894, 82 = LeB.-W. 257 χοροψάλτης is quoted in the Thesaurus.

χραύζομαι = χραύομαι. [IV] Cypr. (Edal.) 60., τὸ(ν) χραυζόμενον Ἀμηνία ἀλφω. Cf. χραυόμενον 60.,

χρεοφύλαξ, *official in charge of the accounts of debtors*. [III] Cos. 3706, VI., καθ' ὑποθεσίαν δὲ τὰν ἐπὶ χρεοφυλάκων. Cf. χρεοφυλακέω and χρεοφυλάκιον, which occur frequently in late inscriptions found in Asia Minor. See L. & S.

χρημάτιξις = χρημάτισις. [Late.] Crete, Mus. It. III, p. 696 ἀπ]ολαγάξιος κα[ὶ τ]ᾶς χρηματίξις, etc.

χύλωμα, a kind of liquor (?). [IV] CIA. II, Add. 834b, II., χυλώματος χόες Γ.

χωράζω = χωρίζω. [I] And., 37, χωραζάντω.

ψιλινσποῖός, *maker of ψίλινοι (στέφανοι)*. [I] Lac. M. 56., ψίλινος is a rare word. Cf. Ath. 678b οἴτω (θυρεατικοί) καλοῦνται στέφανοί τινες παρὰ Λακεδαιμονίοις — — ψιλίνους αὐτοῖς φάσκων νῦν ὀνομάζεσθαι, ὄντας ἐκ φοινίκων.

RARE WORDS AND RARE MEANINGS.

ἀγελαῖος, *belonging to an ἀγέλα*. [III] Crete (Drerus), Cauer 121a₁₀ = Mus. It. III, pp. 657 ff. *τάδε ὤμοσαν ἀγελαῖοι*. See Danielsson, *Epigr.*, pp. 1 ff.; Gilbert II, pp. 223 f.; *Ins. Jurid. Gr.*, p. 412; Gardner and Jevons, *Manual Gr. Antiq.*, p. 436. Cf. *πανάζωστος*.

ἀγέλη, class of Cretan ephebes (technical). [III] Crete (Drerus), Cauer 121c₁₀ = Mus. It. III, 657 ff. *τῶν ἀγελῶν* (written by Haussoüillier *τῶν ἀγέλαν*), Malla, Mus. It. III, p. 637, ll. 17, 24, *τῶν ἀγέλαν*, CIG. 2554₈₆ *τὰς ἀγέλας*. See preceding with references. Cf. also Haussoüillier, *Rev. d. Philol.* 1894, 167.

ἀγή, *breaking, cutting*. used of wood. [IV] Ion. (Chios) 183₁₈ = BCH. 1879, 244 ff. *ἀποδι]δοντος ἐμοῦ Κλυτίδαις ἔτεος ἐ[κάστου] τριάκοντα τάλαντα ξύλων ἐν [τῷ . . .] τῷ ἄλσει κείμενα, ὅταν ἡ ἀγή ᾗ[ι]*. In Aesch., *Pers.* 425 *ἀγαῖσι κοπῶν*, and in Eur., *Suppl.* 693 *πρὸς ἀρμάτων τ' ἀγαῖσι* the word has the concrete meaning *fragments*.

ἀγρέω = *αἰρέω*. [IV] Aeol. 214₃₃ *ἀγρέθεντες*, 215₁₈ *ἀγρ[ε]θεντες*, 214₁₈ *κατάγρεντον*, 311₈ *προαγρημμένω*; Thess. 345₁₁ *ἐφανγρένθειν*; Pamphylian 1267₁₈ *ἡαγλέσθω*. Cf. *ἐφάνγρεις* (*New Words*) and Aeol. 215₃₁ . . *ρέσιος* which may, in view of the verb form in this inscription, be read [*ἀγ*]ρέσιος. This verb is found in various poetical writers, but only in the present system. Cf. Kühner-Blass II, p. 347. The Thessalian forms point to *ἀνγρέω*. The Pamphylian *ἡαγλέσθω* shows the dialectic variation between ρ and λ seen also in Cretan *αἰλέω* : *αἰρέω*, but the Cretan λ is directly traceable to the aorist *εἶλον*, which cannot be affirmed of the Pamphylian word. Compare, however, *στλεγίς* : *στεργίς*; *κρίβανος* : *κλίβανος*, and others. See Meyer, p. 234; Kühner-Blass I, pp. 73, 145. For use of *αἰρέω*, *ἀγρέω*, *λαμβάνω*, *λάζομαι* in the inscriptions see section on Synonyms.

ἀδηλώω, *conceal*. [IV] Tab. Heracl. I., *ὡς μὴ καταλυμακωθῆς ἀδηλωθείη καθὼς τοὶ ἔμπροσθα ὄροι*. The verb occurs in Philo., Jud. 1, 539. It is explained by Suidas as *ἀγνώριστον ποιέω*.

ἀδιάυλος, *having no returning road*. [III] Boeot. CIGS. I.₂₈₃₆ *ἀδιάυλ[ον ἔφθας ἐξανύ]ων ἀτραπὸν εἰς Ἀίδ[α]*.; Cyz. Kaibel, Epig. Gr. 244, *Φερσεφόνας δ' ἀδιάυλον ὑπὸ στυγερὸν δόμον ἦλθον παυσιπὸνφ λάθας λουσαμένα πόματι*. Both inscriptions are metrical. The word is found in literary Greek only in a citation in Bekker, Anecd. I, p. 343, *ἀδιάυλος τόπος : ὅθεν μὴ ἔστιν ἐπανελθεῖν. οὕτως Εὐριπίδης, θεοὶ χθόνιοι ζοφερὰν ἀδιάυλον ἔχοντες ἔδραν φθειρομένων Ἀχεροντίαν λίμνην*. So far as our occurrences go, it is used only of the realms of Hades.

ἄδος, *decree*. [V] Ion. 238₁₀, *ἀπ' οὗ τό ἄδος ἐγένετο*. Cf. Hesych. *ἄδημα· ἄδος· ψήφισμα, δόγμα*, Eustath. 1721₆₀ f., where, starting from *ἄδος ὁ κόρος*, he cites from Hipponax in l. 64 *ἄδηκε βουλή, ἥγουν ἤρεσκε τὸ βούλευμα*. *ἄδος, decree*, derives its meaning from the technical use of *ἀνδάνω*. See below.

αἰδής, *blind*. [IV] Epid. 3339₁₂₆ *παῖς αἰδής. οὐ[τος] ὕπαρ ὑπὸ κυνὸς τῶν κατὰ τὸ ἱαρόν θ[εραπ]ευόμενος τοὺς ὀπτίλλους ὑ[γιή]ς ἀπῆλθε*. The word occurs in Bacchylides, Fr. 46, *δυσμενέων δ' αἰδής*. It is used in a passive sense in Schol. Hes. 477 *τοῦ δὲ τάφου καὶ σῆμ' αἰδές ποιήσεν Ἀναυρος*.

αἱμασιᾶ, *wall*. Anaphe 3430₁₀, *ἐν τῷ τόπῳ, ἐν τῇ αἱμασιᾷ, ὅπερ ἂ ἐλαία ἂ ποτὶ τὸ[ν] Εὐδῶρειον οἶκον*, etc.

αἶρω, *ἀρμένος* (in phrase *ἀρμένα καὶ ἀτελής*). Phocis 1529₁₁, *καὶ ἂ συγγραφὰ ἀτε[λ]ῆς καὶ ἀρμένα ἔστω*, 1545 *ἄκυρος καὶ ἀρ<ε>μένα ἔστω*. 1546₁₃ (same); Delph. 1746, 2143, et al.; Aetol. 1425₇. This meaning of the perf. pass. part. is a further development of the poetic use of the word found in Aesch., Eum. 880; Eur., El. 942, etc.

αἰσυμνάω, *rule, govern*. [IV] Ion. 156b, *αἰσυμνώ(ν)*; Meg. 3054 *αἰσιμνῶντες*, 3068 *αἰ[σιμνῶν]τες*; 3052₁₂, *ὅς δέ κα εἵπηι ἡ προαισυμνάσῃ [ἡ ἐν βουλᾷ] ἡ ἐν δάμῳ ἡ ἄλλει καὶ χ' ὀπειοῦν*, etc., 3087, II.₃₇, *προαισυμνῶντος Μήμιος*. See the following.

αἰσυμνήτης, *ruler*, official title in Megara. [IV] Ion. 156b, *ε[ὐθ]ύνῃ ἡ αἰσυ[μ]νήτῃ*; Meg. 3016 *συναρχαὶ προεβουλευσάντο*

ποτί τε τοὺς αἰσιμνάτα[ς τὰν] βουλὰν καὶ τὸν δᾶμον. 3045, [χρή]-
ματα δαμε[ύειν τοὺς] αἰσιμνά[τ]ας, etc., 3068 (fragment) ΞΙΜΝΩΝ.
The verb is found in literary Greek only in Euripides, *Med.* 19
γῆμας Κρέοντος παῖδ', δς αἰσυμνᾷ χθονός. The Megarean αἰσυμνᾷ-
ται correspond to the *πρυτάνεις* or *προστάται*. See Gilbert II,
p. 317.

ἄκεσις, *mending, repairing*. [IV] Epid. 3325 B_{276.287} = K. 241
θυρὰν ἀκέσιος; Delph. BCH. 1896, 198 ff.₂₂ τοῦ μαχανώματος ἀκέ-
σιος. This word is used to denote *healing, cure*, in Herod. 4, 90,
109; Plut., *Lyc.* 12, Hippocrat. (com.), and in an inscription, CIA.
III, 900; to denote *a plaster*, Galen, p. 666. ἀκέομαι means *mend*,
repair, and is used of a building in Boeot. CIGS. I, 3074. We
have also a new compound ἐφακέομαι, used of repairing bridges,
Delph. Cauer 204₃₇. Bourguet, l. c., p. 219, notes that another
medical word ἱασίς is found in the phrase ζυγάστρου ἱασίος in an
unedited Delphian inscription. Cf. also ἐξαίρειν ὑγιή τὸν κώθωνα
γεγενημένον Epid. 3339₈₇.

ἀκρόθις = ἀκροθίνιον. [V] Delph. BCH. 1895, 1 ff. D₁, τῶνπόλ-
λωνι τὰν ἀκρόθινα καὶ συμπρηίσκεν ἡμεῖ τοὺς Λαβυάδας. Cf. ἀκρό-
θινα πολέμου Pind., *Ol.* 2, 7. ἀκροθίνιον is generally used in the
plural. Homolle, l. c., p. 61, comments: "Le dessus du tas, les
prémices et particulièrement la dîme des fruits des récoltes, offerte
aux dieux."

ἄλῖα, *assembly*, 1) of a clan (Delphi), 2) of the people,
ἐκκλησία. [V] Delph. BCH. 1895, 1 ff. A₁₁, ἔδοξε ἐν τῇ ἀλῖαι, A₁₁
καταγορεύω ἐν τῇ ἀλῖαι, D₂₆ [αἱ δ' ἄ]λῖαν ποιόντων ἄρχων (gen. pl.);
Tab. Heracl. I₁₁, ἐν κατακλήτῳ ἀλῖαι, I₁₁₈, ἀναγγελίοντι ἐν ἀλῖα,
II₁₀; Acarn. 3180 γραμματε[ύον]τος ἀλλας; Corcyra 3199 ποιεῖ ἃ
ἀλῖα, 3201-3 ἔδοξε τῇ ἀλῖαι, 3206₁₇, ἐμ βουλᾷ ἢ ἀλῖα(ι), l. 72 βουλὰ
καὶ ἀλῖα; Agrigentum, Cauer 199₁₀, ἔδοξε τῇ ἀλῖαι καθὰ καὶ τῇ
συνκλήτῳ; Gela, Cauer 198, τῇ ἀλῖαι καὶ τῇ βουλᾷ, l. 20 στεφα-
νῶσαι ἐν τῇ ἀλῖαι; Rheg., IG. Sic. et It. 612 ἔδοξε τῇ ἀλῖα[ι]
καθάπερ τῇ ἐσκλητῳ καὶ τῇ βουλᾷ. Gilbert, II, p. 236, n. 5,
thinks the word was also used in Epidamnus. See also p. 309,
n. 1. This word is used by Herodotus, I, 25, V, 29, 79, VII, 34,
of gatherings of the Persians, Milesians, Thebans, and Spartans

respectively. It occurs in this general sense in a letter of Perian-
der, Diog. Laert. I, p. 99, and it is used technically in a *ψήφισμα*
Βυζαντιῶν quoted in Dem. de Cor. 90. In the Delphian inscrip-
tion it evidently denotes the formal meeting of the whole clan.
The heavy fine to be inflicted for absence is noticeable.

The literary tradition shows the aspirate for this word, but
there is no inscriptional evidence for it. On the contrary, the
word is now found in two inscriptions which consistently show
the aspirate and is not aspirated in either. Thumb, Spir. Asp.,
p. 11, cites this correctly among the words in which the unas-
pirated form is the more original. Cf. *ἀλιάσσιος*, Argos, Blass,
Jbb. Philol. 143, p. 159.

This word should not be separated from Attic *ἡλιαία*, *ἡλιαστής*,
though Herodotus retains *ā*. It is probably not an Ionic word.
There is no occurrence in an Ionic inscription, while *ἐκκλησίης* is
found in an inscription from Miletus, Bechtel 248. See Smyth,
§ 158, for retention of *ā* by Herodotus. Cf. also *ἀλιαίαι* Argolis
3320, *ἀλιασταί* Arcad. 1222₂₁, *ἀλίαςσις* and *ἀλίσμα* (above). E.
Meyer, Philologus 48, 187, suggests that, since *ἀλιαία* is certainly
Argive, it may have been borrowed by the Athenians and falsely
Ionicized. The lengthening which Meister, Curt. Stud. IV, p. 402,
assumes for the Attic form seems improbable.

ἀμαξία, carriage road. Troiz. BCH. 1893, 116₂₀ (new frag-
ment of SGDI. 3362) *ἐννέα ποὶ τῶι ναῶι ἀμαξίας ἐκ Κιβ[αιρώνος]*.
Cf. Suid. *ἀμαξία*. *ὁ τῶν ἀμαξῶν φόρτος*.

ἄμπαλος, auction. [III] Aetol. 1415₁₅ *κατ' ἄνπαλον μισθούντω*
καθὼς καὶ τὸ πρότερον. *ἄμπαλος* occurs in Pind., Ol. 7, 110, in the
sense of *allotment*. From *ἀναπάλλω*. Cf. *ἀνάπαλσις*.

ἀμφαίνομαι, adopt. [VII-VI] Gort. Comp. 19, *ἀμφαντός*;
Law-code X₂₄, XI₁₈ *ἀμφαίνεθαι*; X_{27.43}, XI_{2.5.9.11} *ἀμφανόμενος*; X₅₀,
XI₂₂ *ἀμφαντός*. Cf. *ἄνφανσις*, *ἀμφαντής*. See Comp., p. 228, Ins.
Jurid. Gr., p. 481. In the Gortynian Law-code the mode of adop-
tion and the result with respect to the rights and obligations of
both parties are carefully defined. Though differing in some
details from the Attic law, the Gortynian also requires public
action and is accompanied by the sacrifice usual on the admission

of a new member to the phratry. Cf. Bücheler and Zitelmann, *Das Recht v. Gort.*, pp. 160 ff.

ἀμφίσταμαι, *investigate*. [IV] Tab. Heracl. I.₁₂₅ τὼς δὲ πολια-
νόμως τὼς ἐπὶ τῷ φέτος ποθελομένωσ μετ' αὐτοὺς αὐτῶν ἀπὸ τῷ δάμω
μῇ μείον ἢ δέκα ἄνδρας ἀμφίστασθαι ἢ κα πεφυτεύκωντι πάντα κατ
τὰν συνθήκαν —. Cf. Hesych. ἀμφίστασθαι· ἐξετάζειν; ἀμπιστά-
τηρ· ἐξεταστής.

ἀνδάνω = *δοκέω* (technical use). [V] Locris 1478₃₈ = CIGS.
III, 334₃₈ ὅσστις κα τὰ φεραδηφότα (FEFAΔΕΦΟΤΑ) διαφθείρη —
ἄτιμον εἶμεν καὶ χρήματα παματοφαγείσται; Crete, Comp. 148,
τάδ' ἔφαδε τοῖς Γορτυνίοις ψαφίδονσι. The same use is found
in Herodotus, also in Eustathius 1721₃₀ f. See *ἄδος*, *decree*
(above).

ἀνέγκλητος, *without a blemish* (of stones). [II] Boeot. 3073₁₀₄
ἐν ταῖς ἰδίαις χώραις βεβηκότας ὅλους (λίθους) ἀσχάστους ἀνε[γκλή]-
τους. This word in its ordinary use occurs very frequently in
the manumission decrees.

ἀνοικοδομή, *rebuilding*. Rhodes, IG. Ins. 9₆ = Cauer 186 εἰς
τὰν ἀνοικοδομὰν τοῦ τοίχου καὶ τῶν μναμείων τῶν πεσόντων ἐν
τῷ σεισμῷ. The noun is rare, occurring only in Byzantine
literature, while ἀνοικοδομέω is used by Herodotus, Thucydides,
Xenophon, etc.

ἀνώγειον, *upper story*. Dodona 1581 [ῆ]κα (λ)ώιο(ν) Θέμι
ἔ(σ)[ται] τὸ ἀνώγειον τ[ὸ ἔδωκε Ἀριστοφ[άντῳ, ἀπ(ο)-
δ[ομεν —]. Hoffmann, l. c., note, derives from ἀνά and -ωγέον
(= -ωγέιον), to ἀνάγω. It is found with the spelling ἀνώγειον in
Xen., Anab. V, 4, 29, and in the New Testament.

ἀξιόζω = *ἀξιώω*. Aeol. 318₃₃ ὅστις παραγενόμενος πρὸς Λαμψα-
κάνοισ [τό τ]ε ψάφισμα ἀποδώσει καὶ ἀξιόσει. This verb is quoted
in the Thesaurus from Nicetas Annal. 10, p. 322 D.

ἀξίως, *cheaply*. Anaphe 3430₆ [ύ]πὲρ τὰς ἐφόδου, ἃς ἐποίησατο
Τιμ[ό]θεος Σωσικλεὺς, κατ[ὰ δὲ ὑποθεσίαν Ἰσοπόλιος, ἀξίως αὐτῷ
δοθῆμεν ἐν τῷ ἱερῷ τοῦ Ἀπόλλωνος τοῦ Ἀσγελάτα τόπον, ὥστ[ε
ναδ]ν Ἀφροδίτας οἰκοδομῆσαι, etc. Cf. note which cites an Olbian
inscription, Latyschew 11₂₂ τὸ δὲ χρυσίον πωλεῖν καὶ ὠνεῖσθ[αι
τὸ]ν μὲν στατήρα τὸν Κυζικηνὸν [. . . .] του ἡμιστατήρου καὶ μῆτε

ἀξιώτερο[ν μή]τε τιμιώτερον —. For occasional examples of the same meaning in Attic, see L. & S.

δοῖος, *servant in the temple*. Corcyra 3212 μάγισρος, — ἱπηρετάς, — δοῖος, — οἰνοχόος. Cf. Aesch., Ag. 231 φράσεν δ' ἀδοῖοις πατήρ μετ' εὐχὰν δίκαν; Bekk., p. 413₁, δοῖος, ἱπηρετήης, διάκονος.

ἀποβάλλω, *expose* (a child). [V] Gort. Law-code IV, αἱ ἀποβάλοι παίδιον —. In use this verb corresponds to Attic ἀποτίθῃμι, ἐκτίθῃμι.

ἀποδινέω, *thresh out grain*. [IV] Tab. Heracl. I₁₀₂ κ[αί] αἱ κ' ἔμπροσθα ἀποδίνωντι ἀπάξουντι ἐς τὸν δαμόσιον ῥογὸν, etc. Cf. Hdt. 2, 14 (end) ἀποδινήσας δὲ τῇσι ὑπὸ τὸν σίτον οὕτω κομίζεται.

ἀπόλογος, *auditor*. [III] Ion. (Thasos) Bechtel 72₁₈ δικασάσθων δὲ ἀπόλογοι· ἂν δὲ μὴ δικάσωνται αὐτοὶ ὀφειλόντων, δικασάσθων δὲ ἀπόλογοι οἱ μετὰ τούτους αἵρεθέν[τες]·, Becht. 71₁₀ δικάζεσθαι δὲ τοὺς ἀπολόγους ἢ αὐτοὺς ὀφείλε(ι)ν. These officials correspond to the Athenian λογισταί. For their various special duties, also for the titles used in the different dialects, see Gilbert II, p. 339.

ἀπολύτρωσις, *ransom*. Cos 3629, μηδὲ ποιεῖ[ύντω — — — τ]ᾶς ἀπολυτρώσιος. Cf. l. 3 θνέτω καὶ τῶν ἐλευθε[ρουμένων]. From ἀπολυτρώω, but the noun is cited only from Plutarch, the New Testament, and writers of the Christian era. Cf. λυτρώω.

ἀποπυρίς, *sacrifice consisting of small fish*. Cos 3634b, ποιεῖν δὲ καὶ τὰν ἀποπυρίδα [κ]ατὰ τὰ πάτρια· l. 24 θύεν δὲ ἑκακαδεκάται [μ]ηνὸς Πεταγειτνίου κα[ί] τὸν ξενισμὸν ποιεῖν τῷ[ι 'Η]ρακλεῖ τὰν δ' ἀποπυρίδα ἑπτακαδεκάται· See PH. 29, and note p. 75, which in substance is as follows: ἀποπυρίς means anything plucked off the coals and eaten at once (Hesych. ἀποπυρίζων· ἀπὸ πυρὸς ἐσθών). Epicharm. in Athen., p. 277 F ἀφυὰς ἀποπυρίζομες and Tel., Stob. 97, 31 τῶν μαινίδων ἀποπυρίν ποιήσας. Here it probably means a sacrifice to the dead, consisting of fish. Paton cites as a parallel the three fish to be offered to the heroes according to the will of Epicteta VI₁₂. This word occurs also in a story from Hegesandrus, Ath. 334 E, and from Clearchus, Ath. 344 C. In these two places it means only *small fish*.

ἀπορροή, *brook, small stream*. [IV] Tab. Heracl. I_{17·22·27·32·56·87}. **ἀπορροαί** is found in Eur., Hel. 1587 αἵματος δ' ἀπορροαί. The word is frequently used by the philosophers to denote *emanations, effluences*. Cf. especially Empedocles.

ἀράω, *damage, injure*. [IV] Tab. Heracl. I₁₂₃ οὐδὲ τὰς ὁδὰς τὰς ἀποδεδειγμένας ἀράσονται οὐδὲ συνέρξονται οὐδὲ κωλύσονται πορεύεσθαι.

ἀριθμός, *verse*. [II] Delph. BCH. 1894, 80 προφερόμενοι ἀριθμούς τῶν ἀρχαίων ποιητῶν. Cf. Dion. H. c. 54 φέρε γὰρ ἐπιχειρεῖτω τις προφέρεισθαι τοῦσδε ἀριθμούς Ὀλυνθον μὲν καὶ Μεθώνην καὶ Ἀπολλωνίαν —. See also Larfeld, Ber. n. d. Epigr. 1896, p. 208; Couve, l. c., p. 81.

ἄρρηκτος, *unbroken, untitled*. [IV] Tab. Heracl. I_{10·24} (com.). Homer uses ἄρρηκτος of νεφέλη, δέσμος, τείχος, and it is used by Aeschylus of σᾶκος and πέδαι, but it is used of land in the Heracllean Tables only, where it forms one in the series; σκίρω, ἄρρήκτω, δρυμῶ.

ἄρταμος, *slayer of the victim, official*. [VI] Calabria, IG. Sic. et It. 643 φυνίσκος με ἀνέθηκε ὠρταμος φέργων δεκάταν. This is the famous "axe-inscription." ἄρταμος, *butcher, cook*, occurs in Xenophon, while in Sophocles the word means *murderer*. Here it could be taken with Roberts, p. 304, and others, as *butcher*, but Dittenberger, Hermes 13, 391, offers the suggestion adopted in the definition given, which seems more satisfactory. Though the word does not occur in any list of temple officials, it is nevertheless quite probable that a certain person was appointed for this duty.

ἀρτύω, *arrange by will, leave as a legacy*. [IV] Tab. Heracl. I₁₀₆ καὶ αἱ τινὶ κα' ἄλλωι παρδῶντι τὰν γὰν, hán κα' αὐτοὶ μεμισθώσωνται, ἡ ἀρτύσωντι ἢ ἀποδῶνται τὰν ἐπικαρπίαν ἂν αὐτὰ τὰ παρῆξονται πρωγγύως hoi παρλαβόντες ἢ hois κ' ἀρτύσει ἢ hoi πριαμένοι τὰν ἐπικαρπίαν —. Cf. Hesych. ἀρτύναι· διαθεῖναι; Ἄρτυμα· διαθήκη; ἀρτυθῆναι· παρασκευασθῆναι. See Ins. Jurid. Gr., p. 203, where, with stress on the first two glosses, the word is translated as above. Kaibel, IG. Sic. et It. I, 645, comparing the last gloss, thinks the meaning rather *pledge, mortgage*. But the former meaning does no violence to any gloss and certainly suits the

context admirably. Legatees would probably be required to furnish new security, while in case of a mortgage the land would remain in the possession of the original owner, who would still be liable for any infraction of the contract, so that the necessity for new security would hardly exist. The verb is very general in meaning, hence either specialization is quite possible.

ἀτάω, 1) *fine*, 2) *defeat* (in a law-suit). [V] Gort. Law-code IV₂₂, αἱ δέ τις ἀταθείη, ἀποδάττασθαι τῷ ἀταμένῳ, αἱ ἔγραπται. X₂₁ (cited below). Comp. 152 V₁₄, αὐτὸν ἀτήθαι, 155, (same). The second meaning is seen only in X₂₁, ἀτάμενον, which seems to plainly correspond to the νενικάμενος of XI₃₂. See Comp., p. 183; Ins. Jurid. Gr., p. 436; Roberts, p. 334.

ἄτη, 1) *damage, harm*, 2) *fine*. [IV] Gort Law-code VI_{22.43}, IX₁₁, κ' αἶ τι κ' ἄλλ' ἄτας ἦι, τὸ ἀπλόον; 2) X₂₀ f. αἱ δέ τις ὀφήλων ἄργυρον ἢ ἀταμένας ἢ μωλιομένας δίκας δοίη, αἱ μὴ εἴη τὰ λοιπὰ ἄξια τὰς ἄτας μηδὲν ἐς χρέος ἦμεν τὰν δόσιν. XI₁₁ f. αἱ κ' ἀποθάνηι ἄργυρον ὀφήλων ἢ νενικαμένος, αἱ μὲν κα ληλώντι οἷς κ' ἐπιβάλληι ἀναιλῆθαι τὰ χρήματα, τὰν ἄταν ὑπερκατιστάμεν καὶ τὸ ἀργύριον οἷς κ' ὀφήληι, ἐχόντων τὰ χρήματα. 1.41 ἄλλαν δὲ μηδεμίαν ἄταν ἦμεν —. Cf. Comp. 152 VII, 173. Cf. ἀτάω and ἄπατος (New Words).

ἄφεστήρ, *presiding officer* of the Cnidian βουλή. Cnid. 3505₁₇, ἐλίσσθαι δὲ [κα]ὶ ἄνδρα, ὅστις ἀποδεξάμενος παρὰ τοῦ ἐν ἀρχῇ ἀφεστήρος τὰν ἐπιμέλειαν τὰς εἰκόνας, etc. Cf. Plut., Quaest. gr. 4, p. 360 τίνες ἐν Κνίδῳ οἱ ἀμνήμονες καὶ τίς ὁ ἀφεστήρ. — — ὁ δὲ τὰς γνώμας ἐρωτῶν ἀφεστήρ. See Gilbert II, p. 171.

ἄφεταιρος, *not a member of the εταιρεία*. [V] Gort. Law-code II, αἱ δέ κ' ἀφεταίρω δέκα, αἱ δέ κ' ὁ δῶλος — διπλεῖ καταστασεῖ, αἱ δέ κ' ἐλεύθερος —. II₂₈ (same), II₄₁ τῷ δ' ἀφεταίρω τρίτον αὐτόν, τῷ δὲ φοικέος —. See Ins. Jurid. Gr., p. 418. The word is also found in a passage from Theop. Hist. 332, cited by Poll. 3, 58 ἀπολῖται καὶ ἀφεταιροὶ καὶ ἀπαθηναῖοι. The Cretan form of εταιρεία is εταιρηία, as shown by Comp. 153 II₁₂ τὰν εταιρηιᾶν (ETAIPHIAN).

ἄφωνος, *intestate*. [IV] Tab. Heracl. I₁₈₂ αἱ δέ τίς κα τῶν καρπιζομένων ἄτεκνος, ἄφωνος ἀποθάνει, τὰς πόλιος πᾶσαν τὰν ἐπικάρπιαν ἦμεν.

βουνός, *hill*. [III] Rhodes, Cauer 179b₁, *ὡς παραφέρει παρὰ τὸν βουνόν*; Coreyra 3204 *τὸν βουνὸν ἄνω καθὼς* —. Cf. Anthol. Pal. 11, 406. Phrynichus, Rutherford, p. 56, says the word is common among the Syracusan poets. *βούνις* occurs in Aesch., Supp. 117. Cf. *βουνίτης*, etc.

βύβλιος, **βύβλινος**, *having βύβλος plants*. [IV] Tab. Heracl. I₈₈ *παρ τὰν βυβλίαν καὶ τὰν διώρυγα*. I₉₂ *παρ τὰν βυβλίαν μασχάλαν καὶ παρ τὰν διώγυρα*. See *μασχάλη*.

γίγλυμος, *pivot on which the door turns, hinge*. [IV] Epid. 3325₁, = K. 241 *Δαμοφάνης εἴλετο δακτυλίους τοῖς γιγιλύμ[οις ἐς τ]ὸ μέγα θύρ[ω]μα* —. Cf. Hesych. *γίγλυμος*· *ὁ στρεφόμενος γόμφος ἐπὶ τῶν θυρῶν*. Cf. Kανν., l. c., and Baunack, *Aus Epid.*, p. 79.

γναφικός, *pertaining to a fuller*. [II] Delph. 1904, *μανθάνων τὰν τεχνὰν τὰν γναφικὰν* —, also ll. 7, 9. *κναφικός* is a late word found in Diosc. 4, 163, and in Suidas. For *γν-* : *κν-* see Meyer, p. 335.

γόνος, *descendants* (collective). [VI] Elis 1153, = Ol. 11 = Roberts 294 *Χαλάδριον ἤμεν αὐτὸν καὶ γόνον*. See Roberts, p. 366.

γῆς, *measure of land*. [IV] Tab. Heracl. II_{13, 14, 15} *γῶν, γύαι*. Cf. *τρίγυα πενθημίγυον, τρίγυον, τριημίγυον*. Cf. *Ins. Jurid. Gr.*, p. 227.

δεξιῶσις, *reception of members or entertainment of guests*. Cos. 3634b₈₀ *ἐπιμελέσθων δὲ τοὶ ἐπιμήνιοι ὧγ κα δέμη ποτὶ τὰν δεξ[ίωσιν]*. See PH. 36, where it is noted that the two meanings given above are possible.

διαλείπω, *die*. [179] Delph. 1920, *ἐπεὶ δέ κα διαλίπη Ἀρίσστα*, 2082, *ἐπεὶ δέ κα δι[α]λίπη Σωτίων*, etc. The use of this word intransitively is one of the many peculiarities of diction to be found in these decrees.

δόμος, *layer of brick or stone*. Ion. 159, *καὶ τοῦ [προ]σεχέος αὐτῷ τείχους δόμοι ἔξ*. Cf. Herod. I₁₇₈ *διὰ τριήκοντα δόμων πλύνθου*. It is used also in the Septuagint, Eccl. 6, 25.

δουλαγωγία, *enslaving*. Phocis 1545₁₂, *εἰ δέ τις ἐπιλανθάνοιτο αὐτῶν ἢ καταδουλιζοιτο, ἃ τε γενηθῆσα δουλαγωγία αὐτῶν ἄκυρος καὶ ἀρ<ε>μένα ἔστω*. This occurrence is earlier than any literary use of the word.

ἐγκαυσις, *encaustic painting*. [IV] CIA. IV, 834b, col. II₂₆ καὶ ἐγκαυσις Λεύκων; Epid. 3325₂₄ τὰς περιστάσιος, l. 31 τοῦ σάκου, l. 51 ἀκάνθων, etc. ἐγκ- Epid. K. 242₃₃₋₆₈. CIG. 2297 (Delian) τῶν θυρῶν. It is used as a medical term, Diosc. 5, 21; Plut. 2, 127 B.

εἰλέω, *exclude, hinder*. [380] Delph. Amphictyonic decree, Cauer 204₂₀ αἱ δέ κα μὴ ἀποτίνῃ ὁ — — — — εἰλέσ[θω τ]οῦ ἱεροῦ. Cf. Tab. Heracl. I₁₅₂ αἱ δέ χ' ὑπὸ πολέμῳ ἐγφηληθῶντι, ἥωστε μὴ ἐξῆμεν τὸς μεμισθωμένους καρπεύεσθαι — —; Elis 1150₄ κῶπόταροι μὴνπεδέοιαν, ἀπὸ τῷ βωμῷ ἀποφηλέοιαν κα τοὶ πρόξενοι καὶ τοὶ μάντιε(ς), 1154₄ ἀποφηλέοι κ' ἀπὸ μάντειας. This development in meaning is not so strange for the compounds as for the simple verb. Cf. κατειλέω.

ἐκθεμα, *proclamation*. [III] Cos 3706₆₁ = PH. 367₆₁ ἐμ πόλει ἐκχθέματα κατὰ τὰν ἀγοράν. Cf. ὑπέχθεμα, Andania. Lob., Phryn., p. 249, explains πρόγραμμα as Attic, ἐκθεμα as Hellenistic. See Keil, Mitth. 1895, p. 37. For the writing see Meyer, p. 287.

ἐκκάθαρσις, *cleaning, polishing*. [IV] Epid. 3325₂₃ = K. 241 θυρῶν ἐκαθάρσιος, l. 20 [τῷ ναῷ (?)] ἐκαθάρσιος. Cf. l. 109 καὶ τῷ ναῷ ἐπικαθάρσιος.

ἐκλεαίνω, *cancel*. [III] Boeot. 488₁₈ ἐσλιανάτω Νικαρέτα τὰς οὐπεραμερ(ί)ας ἃς ἔχι καττὰς πόλιος. Cf. διαλαίνω. See Ins. Jurid. Gr., p. 302, n. 4.

ἐκτός, *besides (adv.)*. [170-169] Delph. 1742 μάρτυροι· τοὶ ἰαρεῖς — — καὶ ἐκτὸς Ἀλέξων, Μνασίθεος; Rhodes 789₈ (time of Hadrian) πρῶτον μὲν καὶ τὸ μέ[γ]ιστον· χεῖρας καὶ [γ]νώμην καθαροὺς — — καὶ τὰ ἐκτός, ἀπὸ φακῆς ἡμερῶν γ', etc. ἐκτός (prep.), *besides*, occurs in Plato, Gorg. 474 D ἐκτὸς τούτων.

ἐλατήρ, *broad, flat cake*. Cos 3637₈ καὶ θύ[εται] ἐπὶ τῇ ἰστίαι ἐν τῷ ναῷ τὰ ἔνδορα καὶ ἐλατήρ ἐξ ἡμιέκτου [σπ]υρῶν· τούτων οὐκ ἐκφορὰ ἐκ τοῦ ναοῦ. Etym. M., p. 325, 46 μᾶζα ἐλάτης καὶ ἐλατήρ. Cf. Aristoph., Knights 1183 ἡ Γοργολόφα σ' ἐκέλευε τουτουὶ φαγεῖν ἐλατήρος, ἵνα τὰς ναῦς ἐλαύνωμεν καλῶς.

ἐνδικος, *liable*. [V] Gort. Law-code III₂₄ and elsewhere, Comp. 152, I₁₂, III₂, always in the phrase ἐνδικον ἤμεν, equivalent to Attic ὑπόδικος. For similar words, ἐντιτος, ἐνοχος, etc., see section on Synonyms.

ἐνδιδύσκω, *clothe*. [156–151] Delph. 1899₁₃, εἰ δὲ χρεῖαν ἔχοι Διονύσιος, συνιατρευέτω Δάμων μετ' αὐτοῦ ἔτη πέντε λαμβάνων τὰ ἐν τὰν τροφὰν πάντα καὶ ἐνδυνδισκόμενος καὶ στρώματα λαμβάνων. There is little question that the form should be ἐνδυνδισκόμενος, as corrected by Baunack, who cites τιτύσκομαι as a similar formation. ἐνδιδύσκω occurs in the New Testament, meaning *to have put on*.

ἔνδυμα, *garment*. [II] Delph. 1716₂, καὶ τὰ ἐνδύματα πάντα, 2141₂₃, τὰ δὲ γυναικῆα ἐνδύματα καὶ ἱμάτια φ[υλασ]σέστων —; Cnid. 3537 τὰ ὑπ' ἐμοῦ καταλιφθέντα ἱμάτια, καὶ ἔνδυμα καὶ ἀνάκω[λ]ον. This word is used by Plutarch and other writers of the Christian era.

ἐνεστηκώς, *plaintiff*. [453] Halicarnassus, Bechtel 238₂₃, τὸν δὲ ὄρκον εἰ[ν]αι παρεόντος [τοῦ ἐ]νεστηκότος. From ἐνίστημι.

ἐπαρή, *curse*. [IV] Ion. 156, B₃₀ οἵτινες τιμωχέοντες τὴν ἐπαρὴν μὴ ποιήσεαν, l. 36 ἐν τῇπαρῇ ἔχεσθαι, 174 C₁₁ ἐπὴν τὰς νομ[α]-ίας ἐπαρὰς ποιῆται., 248 A₁₂ καὶ πρόσθετα ποιήσαντες Μανυσσώλλωι ἐπαρὰς ἐποιήσαντο, B₁₂, C₁₅. Aeol. 281 A₂₈ ποιήσασθαι δὲ καὶ ἐπάραν ἐν τῇ ἐκκλησίᾳ α[ῦτ]ικα, B₃₄ (same). This is a rare poetic word. It occurs but once in the Iliad, IX, 456 θεοὶ δ' ἐτέλειον ἐπαράς. Cf. also Ath., p. 466a ἐπαρὰς (ἐπ' ἀράς) ἀργαλέας ἤρατο.

ἐπελαύνω, *take action, enforce*. [II] Arcad. 1222₂₃, εἰ δὲ μή, ὀφλέτω ἕκαστος πεντήκοντα δαρχμάς, ἐπελασάσθων δὲ οἱ ἀλιασταί. Cf. ἐπελάω, Tab. Heracl. I₁₂₇ (New Words).

ἐπελεύσομαι, used in the active (fut. and aor.) in the sense of *bring, carry*. [V] Gort. Law-code V₁₅ ἐπελευσεῖ, III₆₂ ἐπέλευσαν, III₄₅₋₅₃, IV₇, Comp. 152, I₁, II₁₃, VII₁. Cf. Hesych. ἐλευσῶ· οἶσω. Cf. Baunack, Ins. v. Gort., p. 40; Comparetti, pp. 260 f. In inscription 152 this verb is used in direct contrast with ἐπιδίόμαι.

ἐπήκοος, *witness*. [V] Lac. M. 29 ἐπάκοε Μενεχαρίδας, Ἄνδρομέδης. M. 28 ἐπακόω, M. 30 ἐπακό. Cf. Hesych. ἐπάκοι· οἱ μάρτυρες; ἐπήκοοι· κριταί, καὶ οἱ μάρτυρες, καὶ οἱ δικάζοντες. The words are certainly to be taken as nouns in the dual, with Boisacq, DD., p. 124; Müllensiefen, De tit. Lac. dial., p. 96, and others. Blass, Misc. Epigr. 130, thought the first form could be verbal, = ἐπήκουε.

ἐπιβάλλον, *ὁ, the one to whom it is due, the next in succession*. [V] Gort. Law-code III₂₈ τὰ τε γὰρ αὐτὰς τοῖς ἐπιβάλλουσι ἀποδόμεν.,

III₃₃, V_{26.49}, VII₂₈ (com.). *ὁ ἐπιβάλλων* is used in this inscription to denote *οὗτος φ' ἐπιβάλλει τι*. The verb occurs in its ordinary sense in V₂₃, VI₂₉, IX₃₃, XI₃₃. Cf. *ἐπαβολά*. See Ins. Jurid. Gr., pp. 462, 470; Baunack, Ins. v. Gort., p. 147; Roberts, pp. 331 f.

ἐπικάθαρσις, *cleaning*. [IV] Epid. 3325₁₀₉ = K. 241. See *ἐκκάθαρσις*.

ἐπικαταβάλλω = *ἐπιβάλλω*, *inflict penalty*. [IV] Tab. Heracl. I₁₃₄, *ὅστι δέ κα τούτων τι ποίωντι πὰρ τὰν συνθήκαν τοὶ πολιορκούμεοι τοὶ αἰὲ τῷ φέτεος ἐπικαταβα[λ]ίοντι καὶ ζαμιώσουσι*.

ἐπικαταλλαγή, *difference in exchange*. [IV] Epid. K. 242₁₁, *Τύχωνι ἐπικαταλλαγὰ ἐπὶ τὸ καταλλαχθὲν ἀργύριον ἐς Ἀθήνας*. Cf. Theophr., Char. 30 *τοῦ χαλκοῦ τὴν ἐπικαταλλαγὴν προσαπαιτεῖν*. See Keil, Mitth. 1895, 66, who thinks that *καταλλαγή* also has this meaning in this inscription.

ἐπίουρος, *naïl*. [IV] Epid. 3325 A₃₃, *Δαμοφάνη[ς] εἴλετο ἄλους καὶ χοινίκας καὶ δακτυλί[ους] καὶ ἐπιούρους ποὶ τὰ διὰ στύλων θυρώματα*. 1. 73 *Δαμ[οφ]άνης εἴλετο τῷ μεγάλῳ θ[υρώματι] χοινίκας καὶ πλίνθους καὶ ἐπιούρ[ους]*. Hesych. *ἐπίουροι· ἐπίσκοποι καὶ ἥλοι ξύλινοι*. See Aus Epid., p. 79.

ἐπίποκος, *having wool on, unshorn*. Cos 3731₄ = PH. 401 [*Ἐκ*]άται ἐμ πόλει [οῖν] ἐπίποκον τελέ[αν]. Cf. Mitth. 16, 414, n. 1. Töpffer notes that this custom of sacrificing a sheep unshorn is analogous with Jewish custom, but is not found elsewhere in Greece. In Athens it was directly forbidden. Cf. Ath. I, 9; IX, 375. See also Paton, l. c., where it is said that the word in the form *ἐποκον* is still used by the shepherds of Cos. *ἐπίποκος* occurs in Kings IV, 3, 4.

ἐπισπένδω, *promise solemnly*. [V] Gort. Law-code IV₅₂, *ὅτεια δὲ πρόθθ' ἔδωκε ἢ ἐπέσπενσε, ταῦτ' ἔχεν, ἄλλα δὲ μὴ ἀπολαν[χά]νεν*. V₃, VI_{11.13.19.21}, X₂₈. This word is evidently used on account of the libation which accompanied the formal act of transferring property in Gortyn. Cf. Lat. *spondeō*.

ἐπίτεξ, *ἐπίτοξ*, *pregnant*. [VII/VI] Cret. Comp. 10, *δι]ς ἐπίτεκ[ς]*. And₃₄, *καὶ θυσάντω τῇ μὲν Δάματρι σὺν ἐπίτοκα*. See Schulze, Quaest. Ep., p. 180, note 2: "**τριχάρεικες* : accus. *φοίκα* (in *φοίκαδε*) = *ἐπίτεξ* : accus. *ἐπίτοκα*."

ἐρίζω, *contest at law*. [IV] Tab. Heracl. II.₃₀ καὶ τοὶ μὲν ἐρίζαντες ἀπέσταν, τοῖς δὲ ἐδικοξάμεθα δίκας τριακοσταίας. ἐρίζω is not used elsewhere of legal contests.

ἐροτις, *feast*. [IV] Arg. LeB.-F. II, 122 = Kaibel, Epigr. Gr. 846 Ἦραι δὲ εἰς ἐροτιν πέμπο[ν ἄε]θλα νέοις. Cf. Hesych. ἐροτιν· ἐορτήν. Κύπριοι. This word occurs in Eur., Electra 625 Νύμφαις ἐπόρσυν' ἐροτιν, ὥς ἔδοξέ μοι. Cf. Meyer, p. 165.

ἐρρω = φεύγω. [VI] Elis 1153, = Ol. 11 = Roberts 294 αἱ δὲ τις συλαίη, φέ(ρ)ρην (FEPEN) αὐτὸν πο(τ)τὸν Δία, αἱ μὴ δάμοι δοκέοι. 1152, = Ol. 2 = Roberts 292 αἱ ζέ τις καταραύσειε, φάρρην (FAPPEN) ὦρ φαλείω. This explanation is not without difficulties. See ll. cc. and especially Dittenberger, Ol., p. 30.

ἐστιᾶτόριον, *hall for feasting*. [III] Rhodes, IG. Ins. 677,₁₈ = Cauer 177 [θ]έμειν δὲ τὰς στάλας μίαμ μὲν ἐπὶ τὰς ἐσόδου τὰς ἐκ πόλιος ποτιπορευομένοις, μίαν δὲ ὑπὲρ τὸ ἰστιατόριον. The form ἐστιατόριον is found only in Theopomp., Hist. 33, and Dion. H. 2, 23. Philostr. 605 has ἐστιατήριον; Herod. IV, 35 ἰστιητορίου. For the initial vowel of this form and examples see Meyer, p. 109 (who takes it from a *√ves*); Kretschmer, KZ. 31 (who thinks the derivation from *√ves* uncertain on account of the aspirate in Attic); Boisacq, DD., p. 69. Brugmann, I, p. 836, explains the *i*-vowel as due to assimilation.

ζύγαστρον, *box containing the archives*. [IV] Delph. BCH. 1896, 201,₁₀ γραμματιστᾶι στατήρες πέντε· κάρυκι δραχμαὶ τρεῖς· ζυγάστρου ὀβολοὶ πέντε, ἡμιωβέλιον· πινακίων ὀβολός. There are numerous glosses on this word. Etym. M. ζύγαστρον· παρὰ Δελφοῖς ζύγαστρον καλεῖται τὸ γραμματοφυλάκιον. In Soph., Trach. 692, it is used for κιβώτιον. Cf. Hesych. ζύγαστρος· κιβωτός, (σ)ορὸς ξυλίνη.

In II.₃₀ of this Delphian inscription four ναοποιοὶ ἐπὶ τοῖς ζυγάστροις ἐφέστάκευν. Cf. p. 218, where it is stated that the word is common on the unedited fragments.

ἡθήσις, *polishing, cleaning*. [IV] Epid. K. 242,₁₂ ἡθήσιος ἔλαβε Λααρχίδας τῶν λίθων τῶν εἰς τὸς σακὸν τὰς θυμέλας. Cf. Aristot., Probl. 870b,₁₇ ἡθίσει for ἡθήσει = καθάρσει. Kavv., l. c., takes the

word from ἡθέω. Keil, Mitth. 1895, 426, notes that with this derivation we should expect ἄθησις. He suggests that it may be a technical building-word which keeps its Ionic-Attic form. It may have been ἡθησις, as the Sigeian ἡθμός. But Meyer, Alb. Stud. III, p. 42, derives *σάω from σῖα- in Lith. *sijoti* for **siōti*. Beside this there is an I. E. $\sqrt{sei-}$, *sift*, O. B. *sito*, *sejati*. This root is further connected with $\sqrt{sē}$, *throw*, *sow*, from which ἡθέω may be taken. The loss of aspiration is probably due to dissimilation.

ἡλίασις. [V] Arg. Mon. Ant. I (1891), 593 ff. ἐ(τ)τὰς ἀλῖ-
άσσιος (ΕΤΑΣ ΑΛΙΑΞΞΙΟΞ). Cf. Brugmann I, p. 662; Danielsson, Zur argiv. Bronzeinschrift, Eranos I, 31 f. Otherwise Robert, l. c., who would connect with λιάζειν. The inscription as a whole has not yet been satisfactorily explained.¹

ἡμίνα, *half*. [V] Gort. Law-code II₁₀, III₂₀, and elsewhere, Malla, Mus. It. III, p. 637. In Epicharmus, p. 124, this means *half the έκτεύς*; so also in other poets. But in Crete it seems to be always an equivalent of ἡμισυς. But cf. ἡμιτύεκτος.

θέμα, *deposit, fund*. [V] Delph. BCH. 1895, 1 ff. B₅₀ μηδὲ κοινανείτω τῶν κοινῶν χρημάτων μηδὲ τῶν θεμάτων. Here the word plainly means *funds*. In Plut. 2, 116 A, B, and Sept. Tob. 4, 9, it means *pledges, deposits*. That it was a word of general meaning is shown by the gloss of Hesychius, θέμα· ἔξις. τόπος. στάσις. μνήμα.

ἱεροργός, *sacrificial priest*. Crete, Mus. It. III, p. 697 οἱ κόρ-
μοι οἱ σὺν Ἀρατογόνω(ι) τῷ Ἀρτέμωνος κὼ ἱεροργὸς ἐπεμέληθει τῷ
ταύ[ρ]ω κ[αὶ] τὰς ἐρίφω. ἱεροεργός occurs in Callim. Fr. 450,
-ουργός in Ammon., p. 92.

ἱεροσκόπος, *inspector of victims, diviner*. Rheg. IG. Sic. et It. 617. This official is named in Dion. H. 2, 22, and Orph. H. 1, 23.

ἤω = ἰδρύω. [V] Corcyra, Brugmann, IF. III, 87 Μ]ὺς με
ἠίσατο. Epid. K. 138 τὸν δ' ὑμῖν Βρασίδας ξυνήμιον ἴσατο βωμόν.
Brugmann compares ἴσσατο in an Argive inscription discussed by
Baunack, Philologus 48, 396. These are the only occurrences of

¹ In addition to the above, compare also Reinach, Rev. d. Ét. Gr. IV, 171 ff.; Peppmüller, Woch. f. klass. Phil. 1891, N. 31; Meister, I. F. Anz. 200. The last gives a review of previous translations.

the middle aorist of ἵζω, though εἵσατο, from *ἑζω, is used in the same sense in literature as well as in the Carian inscription quoted by Brugmann. See also for the Corcyrean inscription Six, Mitth. 1894, 341. For various words used for *dedicate* see section on Synonyms.

ἰστωρ, *witness*. [III] Boeot. 429₇, 430₈, 482₁₃, 488 (com.), 811₂₅ *ρίστωρ* and *ρίστορες*, always written with ρ. Cf. Hom., II. Σ 501 ἐπὶ ἱστορίῳ πείραρ ἐλέσθαι, and Ψ 486 ἱστορα δ' Ἀτρεΐδην Ἀγαμέμνονα θείομεν ἄμφω. It is used also for *witness* in the oath of the ephebes, Poll. 8, 106. Cf. Hesych. ἱστωρ· συνετός, σοφός, ἔμπειρος. μάρτυρ. συνθηκοφύλαξ.

καθαρτής, *cleanser, purifier* (official). [I] Lac. M. 56₂.

καλάστρις. [I] And., αἱ δὲ παῖδες καλάσθριν ἢ σινδονίταν καὶ εἰμάτιον μὴ πλείονας ἄξια μνᾶς, αἱ δὲ δοῦλαι καλάσθριν ἢ σινδονίταν καὶ εἰμάτιον μὴ πλείονος ἄξια δραχμῶν πεντήκοντα —. l. 19 καλάσθριν ἢ ὑπόδυμα, l. 20 καλάσθριν καὶ εἰμάτιον. Cf. Herod. II, 81; Poll. VII, 71; Aristoph., Fr. 330b (Blaydes).

καρτερός, *valid*. [V] Halicarnassus, Bechtel 238₂₂ ὅτ[ι] ἂν οἱ μνήμο[νες ε]ιδέωσιν, τοῦτο καρτερόν εἶναι. See Br. Mus. IV, 886; Roberts 145 and p. 342. In l. 29 the adjective occurs in the meaning *possessed of*, which is sometimes found in literature καρτεροὺς δ' εἶναι γ[ῆς κ]αὶ οἰκίων, οἵτινες τότ' εἶχον. See also Gort. Law-code IV₂₁, VI₂₃, and others. The comparative is used in a technical sense, describing *those whose testimony is entitled to the greater weight*, in the Gort. Law-code I₁₈ αἱ δὲ κα μωλῇ ὁ μὲν ἐλεύθε[ρ]ον, ὁ δ[ὲ] δ[ω]λον, καρτόνας ἤμεν, [ὅττο]ι κ' ἐλεύθερον ἀποφωνίωσι.

καταδατέομαι, *reapportion*. [IV] Tab. Heracl. II₂₂ ταύταν τὰν γὰρ κατεδασσάμεθα. See *δατέομαι*, Poetical Words.

κατάκειμαι, *be personally pledged for debt*. [V] Gort. Law-code I₅₅ τὸν δὲ νενικαμένο[ν] κα[ὶ] τὸν κα[τα]κεείμενον ἄγοντι ἄπατον ἤμεν, X₂₈ ἄνθρω[π]ον μὴ ὠνήθα[ι] κατακεείμενον πρίν κ' ἄ(λλ)ύ(σ)ηται ὁ καταθές, —. Comp. 152 (Lesser Code) V₁₃, VI₁₀₋₁₆. This word is used of the free man as well as of the slave.

κατάλογος, Epidaurean official named by the senate. [IV] Epid. K. 242₂₋₁₃, etc., 273, 275. See Keil, Mitth. 1895, 27 f.,

who discusses the various duties of the *κατάλογος*. In inscription 273 he seems to have been *γραμματεὺς* of the *βουλή*. The name occurs in close relation with sums of money, so that one would conclude that some sort of financial officer is meant. But in 242 he makes no payments, receives no money, and does not keep the records. Keil suggests that the *κατάλογος* may have been named as a supervising official on behalf of the state. The form *καταλογεύς* would be expected, but compare *ἀπόλογος* and Keil's note, l. c., p. 26.

κατατίθημι, take a personal pledge from another for debt. [V] Gort. Law-code X₂₆. See *κατάκειμαι* for use and citation. This passage is somewhat obscure, but these words hardly admit of any other translation. See *Ins. Jurid. Gr.*, pp. 450, 481, 487.

κατείλω, *κατέλω*, assemble. [V] Gort. Law-code X₂₅, XI₁₁, *καταφηλμένων* (KATAFELAMENON) *τῶμ πολιατᾶν*. This is the transcription of Baunack, *Ins. v. Gort.*, p. 38, who takes it as originally reduplicated *φεφελ-*. So Blass-Kühner II, p. 412. Brugmann II, 1213, prefers *-φελμένων*.

κλᾶρος, division of land to which the *κλαρῶται* (= *ἀφαμιῶται* = *φοικεῖς*) are attached. [V] Gort. Law-code V₂₅ *αἱ δὲ μὴ εἶεν ἐπιβάλλοντες, τὰς φοικίας οἵτινές κ' ἴωντι ὁ κλᾶρος τούτους ἔχεν τὰ χρήματα*. Cf. Hesych. *κλαρῶται· εἴλωτες, δούλοι*. See *Ins. Jurid. Gr.*, p. 423, and citation from *Ath.*, p. 263e *καλοῦσι δὲ οἱ Κρήτες τοὺς μὲν κατὰ πόλιν οἰκέτας χρυσωνήτους· ἀφαμιώτας δὲ τοὺς κατ' ἀγρόν, ἐγγχωρίους μὲν ὄντας, δουλωθέντας δὲ κατὰ πόλεμον· διὰ τὸ κληρωθῆναι δὲ κλαρώτας*.

κόμιστρον, provision, gift. [V] Gort. Law-code III₂, *κόμιστρα αἷ κα λῆι δόμεν ἀνὴρ ἢ γυνά, ἢ φῆμα ἢ δυῶδεκα στατήραις ἢ δυῶδεκα στατήρων χρῆος, πλῖον δὲ μὴ*. The general meaning of this word is clear, but there has been much discussion as to the occasion of giving the *κόμιστρα* in Gortyn. It is taken by the editors of *Ins. Jurid. Gr.*, pp. 363 f., as also by Baunack, *Ins. v. Gort.*, p. 126, as a gift made at the time of the divorce. Comparetti, *Leggi di Gort.*, p. 180, connects it with what precedes, and thinks it denotes a gift for funeral expenses. Bücheler and Zitelmann discuss the word, *Das Recht v. Gortyn*, p. 128, but do not come to any

definite conclusion as to its specific meaning. As Comparetti remarks, the literary use of the word does not limit its meaning beyond the general idea of *carrying*. Cf. Aesch., Ag. 965; Eur. Herc. Fur. 1387, and Poll. VI, 186 τῷ φέροντι, κόμιστρα, which occurs in a list of names of gifts peculiar to certain classes of people. One would incline to think with the French editors and Baunack that this is given to the one who leaves the house after the divorce. It may be that the meaning *provide for* is the prominent idea rather than *bring, carry*.

ληῖω, λείω, *wish, will*. [V] Gort. Comp. 150₁₂, 151, Law-code (common); El. 1151₂=Ol. 16 (inscriptions which do not have H); Gort. Comp. 152 (3 occurrences), 153 II₂ (inscriptions which have Ε = η and use it in this word); Oaxus, Comp. 183₂, 184_{2,12}, and Cnossus, Mus. It. II, 678 (inscriptions which have Ε, but do not use it in this word). Cf. Hesych. λεῶμι· θέλοιμι ἄν. The inscriptional evidence would seem to be conclusive and to show that both forms of the stem exist. Cf. Bechtel, Nachr. d. Gött. Ges. d. Wiss. 1888, 400, and Solmsen's discussion, KZ. 32, 515. Solmsen, p. 517, would take the form used in the Law-code from the long vowel stem, but thinks, p. 515, note, it is impossible to decide for the Elean λEOίταν. Meyer, p. 581, would take both from the short form of the root. Cf. Brugmann II, 1087, 1160; Meister, Berl. Philol. Wochenschrift 1885, 1450; Dittenberger Ol., p. 43, and the literature cited. For the use of verbs denoting *will, wish*, see section on Synonyms.

λιμήν = ἀγορά. [214] Thess. 345₂, τὸς ταγὸς ἐνγράφ[ψαν]τας ἐν λεύκωμα ἐσθέμεν αὐτὸς ἐν τὸν λιμένα —. See Prellwitz, De dial. Thess., p. 50, who cites Hesych. ἀγορά· ὄνομα τόπου ἢ λιμένος, Θετταλοὶ δὲ καὶ τὸν λιμένα ἀγορὰν καλοῦσι; also Dio Chrys. orat. 11, I, p. 315; Strabo XVI, 683.

λυτρώω, *pay expenses*. Delph., Cauer 207, καθὼς ἦν λελυτρωμένοι ὑπ' αὐτῶν. Cf. Ditt. Syll. 207, note. This word generally means *release on ransom, redeem*, cf. Plat., Theaet. 165 E, Polyb., Dem., etc.; but here it plainly means *having expenses paid*.

μαστρός, 1) member of a special Rhodian council, 2) prosecutor of those misusing the sacred funds at Delphi. Rhodes, IG.

Ins. 694₁₃, ἐγ δὲ ταυτῶν τῶν κοιναῶν ἀποδεικνύειν τοὺς κοινάτας μαστροὺν ἐν τῷ ἱερῷ τῷ ἀγνωτάτων ἐν τῇ κοιναίᾳ· κατὰ τὸν νόμον τῶν Ῥοδίων, Ialysus 677, Lindus 761, 762, 828, 829a, 837, 839, 861, Camirus 696; Delphi, Ditt. Syll. 233₂₀, εἰ δέ τις τούτων τι ποιῆσαι ἢ ἄρχων ἢ ἰδιώτας κατάμαστρος ἔστω ἱερῶν χρημάτων φωρᾶς καὶ οἱ μαστροὶ καταγραφόντω κατ' αὐτοῦ κατὰ τὸ ψαφισθὲν —. Cf. Hesych. μᾶστροι· παρὰ Ῥοδίοις βουλευτ(αί). Arist., Fr. 526, quoted by Harpocration, ὡς οἱ ζητηταὶ καὶ οἱ ἐν Πελλήνῃ μαστροί, ὡς Ἀριστοτέλης ἐν τῇ Πελληνίων πολιτείᾳ. Cf. And.₃₁, ὑπόμαστροι = ὑπεύθυνοι. See Gilbert II, pp. 37 (Delph.), 181 (Rhodes). In Rhodes the μαστροί stood at the head of the assembly, they had a γραμματεὺς (828), and were chosen from the ἐπιστάται of the assemblies. Cf. 694₁₃, cited above. They seem also to have formed an auditing board for the accounts of the magistrates, and to have controlled the administration of the property belonging to the temple. See Br. Mus. II, 351.

μασχάλη, *grotto*. [IV] Tab. Heracl. I₂₂, ἐπὶ δὲ τῷ παρ τὰ Φυντία ἐπὶ τὰ σὺν τῷ παρ τὰν βυβλίαν μασχάλαν καὶ παρ τὰν διώρυγα. Cf. IG. Sic. et It. 645 and note. Kaibel compares Strabo VI, 268 ἡ μὲν Μεσσήνη τῆς Πελοριάδος ἐν κόλπῳ κείται καμπομένης ἐπὶ πολὺ πρὸς ἔω καὶ μασχάλην τινα ποιούσης.

μέρος, τὸ, = ὁ κληρὸς. [V] Locris 1479 B₁₉ = CIGS. III, 333 αἱ κα μὴ διδοὶ τῷ ἐγκαλειμένοι τὰν δίκαν, ἄτιμον εἶμεν καὶ χρήματα παματοφαγείσται, τὸ μέρος μετὰ φοικιατῶν. See Gilbert II, p. 40, note 1, who translates "sein bestimmter Theil." Cf. also Meister, Ber. d. sächs. G. d. W. 1896, p. 325, who discusses at some length; Dittenberger, l. c., fully indorses this explanation.

μετάβολος, *merchant, trader*. [II] Cos 3632₂₀, θυόντω δὲ κα[τὰ τὰ τ]αὐτὰ καὶ (τ)οὶ μετάβολοι τοὶ ἐν τοῖς ἰχθύσιν Ποτειδᾶν καὶ Κῶ οἶν —. This is a rare use found in Isai. 23, 2, 3. Cf. Lob., Phryn., p. 315, for this word and others in -ος where -εύς would be expected.

μυχός, *storehouse for grain*. [IV] Tab. Heracl. I_{130, 141, 144}, οἰκοδομήσεται — μυχόν. τὸν δὲ μυχὸν πέντε καὶ δέκα ποδῶν παντᾶ. — παρ δὲ τὸν μυχὸν τρεῖς μῶας ἀργυρίω. In Ath. X, p. 414 C, mention is made of a general storehouse μυχοὶ πόλεως.

νεωλκός, *one who hauls up the ship*. [II] Cos 3632₂, *θυόνται δὲ κατὰ ταῦτά καὶ τοὶ νεωλκοί*. Cf. Pollux VII, 190 *νεωλκοί· τὰ δὲ τῶν νεωλκῶν ξύλα, οἷς ὑποβληθεῖσιν ἐφέλκονται αἱ νῆες, φάλαγγες καὶ φαλάγγια*. **νεωλκία** is found in CIA. II, 467₃₇. See Töpffer, Mitth. 1891, 431. The only occurrence of this noun in literature which I have found is that cited by L. & S., Aristot. Phys. 7, 4, *εἰς γὰρ ἂν κινοίῃ τὸ πλοῖον, εἴπερ ἡ τε τῶν νεωλκῶν τέμνεται ἰσχὺς εἰς τὸν ἀριθμὸν καὶ τὸ μῆκος δὲ πάντες ἐκίνησαν*. The verb **νεωλκέω** is quite common.

νεωποιέω, **ναοποιέω**, *serve as νεωποιός*. [IV] Delph. BCH. 1896, 198 ff., I, *Νικομάχου δὲ τοῦ Μενεκράτεος ναοποιέοντος*; inscriptions of Asia Minor, CIG. 2930, 2956, etc. Cf. Poll. I, 11. In literature it is used only by Greg. Naz., Orat. 37, p. 610, et al.

νεωποιῆς, **νεωποιός**, **ναποιᾶς**, **ναπόας**, **ναοποιός**, *magistrate who superintends the building of a temple*. [IV] Delph. BCH. 1896, 198 ff., I, *παρ τὰν πόλιν τῶν Δελφῶν λοιπὰ χ[ρ]ήματα τοῖς ναοποιοῖς* (com.); Cos 3705_{33, 46, 91, 98} = PH. 367 *τοὶ ναποῖαι τοῖς Ἑρακλείοις*, 3707₃₁ = PH. 369₃, 3705₁₀₆, PH. 373 *ναπόαι*; Ion. 147₁₅, *τοὺς νεωποιᾶς*, Ins. of Asia Minor, CIG. 2656, 2785, 2824, etc. Cf. Arist., Rhet. I, 1374b *οἷον δὲ Μελανώπου Καλλίστρατος κατηγόρει, ὅτι παρελογίσατο τρία ἡμιωβέλια ἱερὰ τοῖς ναοποιοῖς*.

ὀβελιά, **ὀβελῖας**, *baked or toasted on a spit, bread or cake*. [II] Cos 3632, *τοὶ ἀγοράξαντες τὰν ὥνὰν τὰς ὀβελίας*. Cf. Poll. VI, 75 *ὀβελῖαι δὲ ἄρτοι, οὓς εἰς Διονύσου ἔφερον οἱ ὀβελιαφόροι*; Ath. 111 B *ὁ δὲ ὀβελῖας ἄρτος κέκληται, ἥτοι ὅτι ὀβολοῦ πιπράσκειται — ἡ ὅτι ἐν ὀβελίσκοις ὥπτᾱτο*. Ἀριστοφάνης Γεωργοῖς Εἴ τ' ἄρτον ὀπτῶν τυγχάνει τις ὀβελίαν. Töpffer, Mitth. 1891, 419, gives the above explanation. He further suggests the possibility that **ὀβελία** may denote a *tax of an obol*, and the whole phrase may designate those selling the right of collecting this tax.

οἰκεύς, *serf*. [V] Gort. Comp. 18₃, Law-code II, (com. in columns II, III, and IV). A full discussion of the status of the **ροικεύς** is to be found in Ins. Jurid. Gr., pp. 424 ff.

ροιζῆα, Crete, Comp. 77–78, 145, and **ροιζήαζε**, 17, would seem to be the same word and derivative, but as yet there is no

satisfactory explanation of the phonetic difficulty. See Comparetti, p. 54, who thinks of a phonetic change by which κ came to be pronounced as a palatal. Cf. Baunack, Berl. Phil. Wochenschrift, 1887, 57. There is no context.

ὀπτίλλος, *eye*. [IV] Epid. 3339₂₂. Cf. ἀτερόπτιλος l. 72. See Schmidt, Plur., pp. 380, 401, 407; Collitz, BB. 18, 206 ff.; and especially the comprehensive discussion of the various Greek words for *eye*, Brugmann, Ber. d. sächs. G. d. W. 1897, 32 ff. ὀπ-τίλλος is from the root ὀπ- seen also in ὀπ-ωπα, but ὀκταλλος is to be taken with Collitz from the same stem as Skr. *akṣi*, *akṣan*, Av. *aṣi*, and hence to be entirely separated from ὀπτίλλος. These words with Rhodian πτοίνα, κτοίνα have led to various attempts to establish a derivation which might account for a double development in Greek, and give under different conditions πτ- and κτ- from the same root. But so far the evidence is not sufficient. Cf., however, in addition to the above, Kretschmer, KZ. 33, 272.

The suffix -τίλλος is rare; ναυτίλος, ναυτίλλομαι furnish the only good parallel. ὀπτίλος is found in Stob. 50, 15, and Plut., Lyc. 11, ὀπτίλλος, Plut., Arcad. 54, 15.

ὄρεγμα, measure of land. [IV] Tab. Heracl. II._{33,34}, et al., καὶ ἐγένοντο σχοίνοι ἑκατὸν τριάκοντα ὀκτώ, ὀρέγματα ὀκτώ.

πατροῦχος. [V] Gort. Law-code VIII.₂₁ (com.) ἡ πατρωιώχος (ΠΑΤΡΟΙΟΚΟΞ), the *heiress* = Att. ἐπίκληρος. πατροῦχος with παρθένος expressed occurs in Herod. 6, 57 πατρούχου τε παρθένου. πέρι —. The legislation concerning the “heiress” forms an important part of columns VII, VIII, and IX of the Law-code. For discussion of these laws see Ins. Jurid. Gr., pp. 475 ff., and the various editors of the inscription.

πεῖρα, *mercantile venture*. [V] Gort. Law-code IX.₄₈ αἱ τίς κα πῆραι συναλ[λάκ]σηι, ἡ ἐς πῆρ[α]ν ἐπιθέντι μὴ ἀποδιδῶι. Hesych. ἐπὶ πεύρα· ἐπὶ διαπεύρα ἢ ἐπὶ ληστεία καὶ πειρατικῇ βλαβῇ. This passage is much effaced, but the reading is reasonably certain. The meaning is hardly that of *piratical undertaking*, as Comparetti says, Le leggi, p. 225, but rather according to Ins. Jurid. Gr., p. 385, simply *traffic, business*.

περιέχω, *stipulate*. [50] Delph. 2208₁₀ εἰ δὲ μὴ παραμένοι καθὼς ἂ ὦνὰ περιέχει. This extension of the meaning of **περιέχω** is, so far as I know, unique. It is, however, a quite natural development.

περίστασις = **περίστυλον** (?). [IV] Epid. 3325 = K. 241_{8,13,24}, K. 242_{49,60,163}. This word occurs also in the inscription of Lebadaea. Fabricius defines it as that part of the stylobate "quae inter locum, quo columnae constituuntur, et cellae parietem interest." Kavnadias interprets, however, as above. Cf. also Baunack, *Aus Epid.*, p. 64.

πέτευρον, *raised tablet*. [IV] Ion. (Oropus), Bechtel 18₂ τὸ ὄνομα τοῦ ἐγκαθεύδοντος, ὅταν ἔμβάλλει τὸ ἀργύριον, γράφεσθαι τὸν νεωκόρον καὶ αὐτοῦ καὶ τῆς πόλεως καὶ ἐκτιθεῖν ἐν τοῖ ἱεροῖ γράφοντα ἐν πετεύροι σκοπεῖν τοῖ βουλομένοι. Cf. Hesych. **πέτευρον**· **σανίς**, ἐφ' ἧς αἱ ὄρνεις κοιμῶνται· καὶ πᾶν τὸ ἐμφερὲς τούτῳ· καὶ ὄργανόν ποιον, καὶ πᾶν τὸ μακρὸν καὶ ὑπόπλατυ. ἔστι δὲ λεπτόν, ὅταν ἐν μετεώρῳ κείμενον. Cf. Photius, p. 426, 11. It is used to denote a perch for fowls in Aristoph., Fr. 667, Theocr. 13, 13. Its general meaning, however, is simply *raised, in the air*, and in formation it corresponds to Att. **μετέωρον**. The first part of the compound is **πετα-**, a compromise between **πεδά** and **μετά**, such as is seen also in **Πεταγείτνιος** = Att. **Μεταγείτνιος**, the second part being the stem of **αἶρα**, *air*, seen also in the Attic form. ***πεταῦρον** becomes Ion. ***πετηυρον**, **πέτευρον**. For further discussion see Kretschmer, KZ. 31, 448.

πληθύς, *majority*. [V] Locris 1479₁₈ = CIGS. III, 333 **πληθὺν δὲ νικῆν**. Cf. **πλήθαι** 1478₃₀ = CIGS. III, 334. See Meister, *Ber. sächs. G. d. W.* 1896, 323.

ποίστασις, *building term*. [IV] Epid. K. 241₁₁ **λατομίαν τῷ στρώματι καὶ τῷ ποιστάσει**. Kavnadias asks if **ποίστασις**, **πρόστασις** may denote the *ramp* for mounting to the stylobate. Baunack thinks this word is synonymous with **ὑποδόκιον**.

πολιανόμος, *official title*. [IV] Tab. Heracl. I₉₅ **ἡ πόλις καὶ τοὶ πολιανόμοι**, I₁₀₅ **τοῖς πολιανόμοις τοῖς ἀεὶ ἐπὶ τῶν ρετέων** —, I_{117,134,178}. This officer seems to be the same as the **ἀστυνόμος** of other cities. The word is used in later Greek to translate the Roman *aedile*.

προάρχω, *be first archon*. [III] Orchomenus 488₁₁₄, τὸν ταμίαν τὸν προάρχοντα τὰν τρίταν πετράμεινον. This word does not occur in a technical sense until late. Dio Cass. 47, 21; 57, 14, et al.

προδικέω = *προδικάζω*. Aen. 1432b, ἔκριναν οἱ δικασταὶ καθὼς οἱ προδικέοντες --. This verb occurs in Plutarch, Mor. 2, 787B, 973 A, where it means *be patron* or *advocate*. Cf. Hesych. προδικεῖν· ἐπιτροπεύειν.

προπωλέω, *negotiate a sale*. Aetol. 1425, καὶ ὁ προα[π]οδότης μὴ προπωλ(ε)ίτω. Cf. Plato, Laws 954 A ἐγγυητὴς μὲν δὴ καὶ ὁ προπωλὼν ὅτι οὖν τοῦ μὴ ἐνδίκως πωλοῦντος ἢ καὶ μηδαμῶς ἀξιοχρεώ· ὑπόδικος δ' ἔστω καὶ ὁ προπωλὼν, καθάπερ ὁ ἀποδόμενος.

προσελαύνω, *proceed against*. [V] Arg., Meister IF. I, 200 = Blass, N. J. f. Phil. 143, 559 = Danielsson, Eranus I, 28 ff. *ha* δὲ βωλὰ ποτελάτω *hantituchónsa*. For similar aorist forms compare Cos 3636₁₁₃, etc., ἐλάντω and ἐπελάντω. See Bechtel, SGDI. III, p. 360. This meaning of the verb is rare. Cf. ἐλάω, ἐλαύνω, ἐπελαύνω. See Danielsson, l. c., p. 36, note 5.

πρόχοος, a measure. [V] Gort. Law-code X₃₉, καὶ πρόχοον φοίω, Comp. 150₇. This word is commonly used in the Il., Od., Hesiod., Soph., etc., to denote a *jar* or *pitcher*, and especially a *vase* or *ewer* for pouring water. Cf. Hultsch, Metrol., p. 324, πρόχοος, ξέστης, μέτρον.

πρωτομύστης, *one newly initiated*. [I] And.₇₀ ὑπὲρ τοὺς πρωτομύστας. This word does not occur in literature until 500 A. D., Achill., Tat. 3, 22. Cf. Sauppe, Ausgewählte Schr., p. 271.

πυαλῖς, *basin* (of a stream). Troiz. 3362₁₃ ἐ]κ τοῦ δαπέδου κάτωθε οἰκοδομήθη καὶ τὰς πυαλίδος --.

ρήγνυμι, *break, cultivate*. [IV] Tab. Heracl. I₁₈ (com.) καὶ ἐγένοντο μετριώμεναι ἐν ταῦται τῇ μερελαί ἐρρηγείας μὲν διακάτται μία σχοῖνοι --. This form is not used elsewhere to denote cultivated land. Cf. ἄρρηκτος of the same inscription.

ρίπις, *missile* (?). [VI] Elis 1165 = Ol. 718 = Roberts 293 *ρίπὴρ ἐγὼ Ξενφάρε[ορ]*. Cf. Hesych. *ρίπὴρ· ρίπις, τὸ πλέγμα, ἢ ἐκ σχοίνων πέτασος· Ἀττικοὶ δὲ ρίπιδας, φ' τὸ πῦρ καίουσι· καὶ τραπέζας οὕτω λέγουσι*, and *ρίπις· τοῦ σκέλους τὸ ἀκροκώλιον*. See Meister, Berl. Phil. Wochenschrift, 1886, 323, who thinks this word does

not mean *bellows*, as Röhl translates it, following the literary tradition. He takes it as a word applied to the stone itself and translates as above. This inscription would then be similar to that of the Bybon stone, Ol. 717. Dittenberger sees some objection in the character of the stone. In form the word would be a derivative similar to *κοπίς* from *κόπτω*, *τυπίς* from *τύπτω*, etc.

σελῖς, technical building word. [IV] Epid. K. 242₁₈ ff. *ἐξιδώκαμες τὰς θυμέλας τὸ στρώμα ποιῆ[σ]αι τὸ ἐν ταῖ περιστάσι σελίδας πεντήκοντα δύο, τὰν σελίδα*, etc. See Keil, Mitth. 1895, 106 (note). The technical use of this word seems to be confined to the inscriptions, where it has three distinct uses: 1) in the inscriptions from Ephesus, Brit. Mus. 481, 339, 310, it indicates the sections of the *κερκίδες* made by the *διαζώματα*; 2) in our inscription it indicates the divisions of the floor of the *θόλος*; 3) in CIA. I, 234, it is used to designate divisions of the ceiling of the Erechtheum. Cf. Fabricius, Hermes XVII, 586.

σημεῖον, *stripe*. [I] And.₁₈ *μηδὲ τὰ σαμεῖα ἐν τοῖς εἰματίοις πλατύτερα ἡμιδακτυλίου* — —. Cf. Hesych. *σάμεα* · τὰ ἐν ταῖς ὥαις τῶν ἱματίων παράσημα. *Λάκωνες*.

σιτεύω, *supply with provisions*. Rhodes, Br. Mus. IV, 827 *ἡμέρας*] *ἐξ σιτεύσαντα τὰς κοίνας τραπέζας*. Similar benefactions are recorded in inscriptions from Miletus, LeB.-F. III, 227, and Amorgus, BCH. VIII, 450.

σκῖρος, *barren land*. [IV] Tab. Heracl. I_{19.23}, etc. *σκίρω δὲ καὶ ἀρρήκτω καὶ δρύμω φεξακάται τετρώκοντα ρ[έξ] σχοῖνοι ηημί[σχοινον]*. See C. Robert, Hermes 20, 349.

σκῦρος, *clippings of stone*. [IV] Epid. 3325 A₂₈ = K. 241 *Εὐτερπίδας Κορίνθιος ἤλετο τὸν σκῦρον ἐς τὸ ἐργαστή[ριον ταμ]έν καὶ ἀγ[αγ]έν καὶ συνθέμεν*. This word is found in the schol. to Pindar, Pyth. 5, 93 *σκῦρον γὰρ λέγουσι τὴν λατύπην τὴν ἀπὸ τῆς κατεργασίας τῶν λίθων ἀποπίπτουσιν* and Eustath. to Dionys. Per. 520 *σκῦρος γὰρ ἡ λατύπη*, — — *ἡγουν τὰ ἐκπαλλόμενα λιθίδια ἐν τοῖς λαξεύμασι*. Cf. Hesych. *σκῦρος* — — *ἡ λατύπη*. Kannadias thinks the small stones used in the construction of the *ἐργαστήριον* are intended here. Baunack, Aus Epid., p. 76, agrees with this,

but thinks the use of the word in Epidaurus is extended so that it applies to the larger stone also.

σπείρα, 1) an article of dress; 2) *large rounded molding*. And., ἡ σπῆραν λευκά μὴ ἔχοντα μήτε σκιὰν μήτε πορφύραν; CIA. IV, 1054, A, κίονας καὶ τὰς σπείρας. For the first compare Hesych. σπείρον· τὸ καλὸν ἱμάτιον καὶ τὸ ῥακῶδες. Both these uses are easy developments from the general meaning of the word.

στοιβή, *foundation, substructure* (technical building term). [IV] Epid. 3325, στοιβὰν ἤλετο Μνασικλῆ[ς]. K. 242, παρ Εὐνίκου ἐπιτιμὰν τὰς στοιβὰς ἐπιξοὰς ἀπήμικε —. Troiz. BCH. 1893, 116. Kavnadias reports this word also from an unedited inscription found in the Hieron, [τῶν] εἰς τὰν στοιβὰν πῶρων ἀγωγὰς τὰν πρᾶταν. From στείβω as στοιβή, which denotes a *shrubby plant, cushion, pad*. It is used here technically. Cf. Baunack, Aus Epid., p. 62, who translates as above. Keil, Mitth. 1895, 434, criticises this as too broad. He would rather think of distinct parts of the foundation. He compares the double meaning of εὐθυντήρια, for which see Fabricius, Hermes 17, 568.

στρατός, *subdivision of tribe or clan*. [V] Gort. Law-code V, Αἰθαλεὺς (σ)τάρτος ἐκόσμιον οἱ σὺν Κύλλωι; Lyttus, BCH. 1889, 61 τῆς δώσεως τοῖς στάρτοις κατὰ τὰ πάτρια . . . Cf. Hesych. Στάρτοι αἱ τάξεις τοῦ πλήθους. The word is, of course, στρατός, but with specialized meaning. It denotes a division containing those members of the tribe who are entitled to be κοσμοί. Cf. Ins. Jurid. Gr., pp. 414 f. Comparetti thinks this was a military division, since the κοσμοί in time of war became στρατηγοί. Cf. Hesych. κόσμος· στρατηγός, also Arist., Polit. II, 70, 3.

συνείκω, *be of advantage*. Aeg. 3418 Μὴ ἀνοιγε· οὐ γὰρ μὴ συνείκει τοι ἄλλον τινὰ κατθέντι ἐς ταύταν τὰν σόρον· αἱ δὲ μὴ, αὐταντον αἰτιασῇ. Cf. Hesych. συνείκει· συμφέρει. Bechtel suggests that this form may be an aorist subjunctive belonging to the εἰκα cited in Cramer, Anecd. Ox. 1, 287, the third singular of which, εἰκε, is found in Hom. Σ 520.

συνευαρεστέω, *consent, approve*. [II] Thera, Cauer 148 A, συνευαρεστούσας καὶ τὰς θυγατρὸς Ἐπιτελείας τὰς Φοίνικος.; Phocis 1555d, συνευαρεστέοντος καὶ τοῦ υἱοῦ αὐτῶν —; Delphi 2146

ὁμολογέω καὶ συνευαρεστέω τὰ προγεγραμμένα, 2168, 2200, 2201, 2342. This is a late word. Diod., Excerpt. Vat., p. 131 οὕτω συνευαρεστούμενων ἡμῶν τῇ γραφῇ. In the inscriptions it is always used in the active.

συνεύνη, *wife*. Astyp. 3485 Ὡ συνεύνα χρηστά, χαῖρε. There is only one example of the feminine form of σύνευνος, and that is somewhat doubtful, Anth. Pal. V, 195, a fragment of Meleager. σύνευνος, *wife*, occurs in Pind., O. 1, 143; Aesch., Ag. 1116; Soph., Eur., etc. It is rarely used as a masculine.

τάγεύω, *act as ταγός*. [V] Delph. BCH. 1895, 1 ff. Α ταγε[υ]-σεῶ δι[καίως κ]ατὰ τὸν νόμους; Thess. 345₂₄, ταγεύοντων Ἀριστονόοι, Εὐνομίοι, etc.; 1332₂₇, 1329 Ia₂, 326₂, 345₁, 361 B₂, 327 A₂.

τάγή. [IV] Thess. Mitth. 1896, 110 κέν ταγᾶ(ι) κέν ἀταγία. This phrase was understood by Chatzisyridis as equivalent to ἐν τάξει καὶ ἐν ἀταξίᾳ. Meister, Ber. d. sächs. G. d. W. 1896, 254, explains more satisfactorily. He cites Xen., Hell. 6, 1, to show that at times there was no ταγός in Thessaly, and understands the whole phrase to mean "at a time when there is a ταγός and at a time when there is not." Danielsson also, Eranus I, 141 f., explains the phrase in this way, and for ἀταγία compares ἀκοσμία. ἀταγία does not occur elsewhere, and should have been cited in the list of New Words.

τάγος, *chief*. [IV] Thess. 345₂₄, et al., 361 B₂₂; Mitth. 1896, 110; Delph. BCH. 1895, 1 ff. Cf. Homolle, pp. 26, 40 ff. This Delphian inscription is the only instance of the technical use of this word to denote any official not Thessalian. Xenophon, Hellenica 6, 1; 6, 4, etc., uses it of the Thessalian official. The word occurs in the general sense, *leader*, in the tragedians. See Gilbert II, p. 15.

τέθμιον, *agreement, contract or bond*. [III] Orchomenus 488_{185*109*172*175} = CIGS. I, 3172 = Ins. Jurid. Gr., p. 276 τὰ ππάματα μούρη ὀγδοεῖκοντα πέντε δίου[ο] ὀβολίω κῆ τῷ τεθμίῳ ρίστωρ Ἀριστόνικος Πραξιτέλιος. Meister, Dareste, and Latyschew place a period after τεθμίῳ and translate it variously, but connect with what precedes. This is on account of the κῆ, since Foucart, BCH. III, 460, punctuated after ὀβολίῳ. But by separating

entirely from what follows, a more serious difficulty is caused by the use of the genitive. Cf. *Ins. Jurid. Gr.*, p. 294, n. 2, where it is suggested that the case of *τεθμῖω* may be connected with that of the preceding numerals. The reading adopted above is given by Dittenberger.

τελαμών, 1) *support* of stone used under the stele, 2) *stele*. [500] Argive, *AJA.* 1896, 43 *ἡ στάλα καὶ ἡ τελαμὼ* (ΤΕΛΑΜΟ); *Meg.* 3078₁₁ τὸν δὲ ταμ[ί]αν ἀναγράφαντα τὸ ψάφισμα τοῦτο εἰς τελαμῶνα λευκοῦ λίθου ἀναθέμεν εἰς τὸ ἱερόν τοῦ Ἀπόλλωνος. With the second citation compare *Latyschew II*, 29, 351, 353, 438, 439, 452, 456, 459, where the *τελαμών* corresponds to the Attic *στήλη*. Richardson, l. c., p. 47, compares *CIG.* 2056d [*ἀναγράφαι εἰς στήλην λευκοῦ λίθου* [καὶ] ἀνα[θεῖναι αὐτὴν ἐπὶ τελα]μῶνος. and later in the same inscription *ἀνάθεσιν τοῦ τελαμῶνος*. This explains the *στάλα καὶ ὁ τελαμῶ* of the Argive inscription.

τέρχνος, τρέχνος, *shrubs, trees*. [IV] *Cypr.* (Edal.) 60, τὸ(ν) χώρον τὸν ἰ(ν) τῷ ἔλει — καὶ τὰ τέρχνη καὶ τὰ ἐπιδ(ν)τα, ll. 18, 22 (same). Cf. *Hesych.* *τέρχνεα φυτὰ νέα. ἡ ἐντάφια* and *τρέχνος· στέλεχος, κλάδος, φυτόν, βλάστημα*.

τέτρωρον, *group of four boundary-stones*. [IV] *Tab. Heracl.* I₃₀ ἀριθμὸς ὄρων — ἡοκτὼ σὺν τῷ τετρώρῳ (ΤΕΤΡΩΡΙΩΙ), I₁₃₃ διὰ τῶν τετρώρων. L. & S. define by *land inclosed by four boundary-stones*. But that is impossible for the first citation, while the definition given suits both places. The general meaning of *τέτρωρος*, of which *τέτρωρον* is the neuter, is *of four* —. It is used with a noun and absolutely. Cf. *Eur.*, *Alc.* 483 *τέτρωρον ἄρμα*; *Eur.*, *Hipp.* 1229 *τέτρωρος ὄχος*; *Ael. N. A.* 1, 36 *τέτρωρον, a team of four*; also *Soph.*, *Tr.* 507 *τετραόρου φάσμα ταύρου*.

τίτᾱς, *guardian, protector*. [V] *Crete, Comp.* 148₃, αἱ δὲ [μὴ συλ]οίεν, ἑκατὸν στατήρας ἐκάστον τοὺς τίτας [κατιστάμεν καὶ τὰν δ]ιπλήμαν τῶν χρημάτων ἐστεισάντας ἀποδόμ[εν]. αἱ δὲ οἱ τίται μὴ φέρκσιεν αἱ ἐγράφαι, τὰν διπλήμαν — ἀποδόμεν —. 150₂₀ τ[οὺς τίτας, 55–57₂₀ τῶν τιτᾱν. τίτας is used for *τιμωρός* *Aesch.*, *Cho.* 67. Cf. *Hesych.* *τίται· εὔποροι ἢ κατήγοροι τῶν ἀρχόντων; ἀτίτην· ἄπορον*. Cf. *ἐντιτός*. Evidently in the manumission decrees the *τίται* correspond to the *βεβαιωτῆρες* of the Delphian inscription.

τρέω, *be banished*. [V] Arg. Fröhner, Rev. Arch. 1891 = Meister, IF. I, Anz., p. 200 ἐ τᾶς ἀλιόσσους τρήτω καὶ δαμευέσθω ἐνς Ἀθαναίαν. This special use of τρέω, so common with φεύγω, is, so far as I know, not elsewhere found. Cf. also Danielsson, Eranus I, p. 36.

ὑπώμαιον, *shoulder blade*. Cos 3636_{ss} [ν]ώτου δίκρεας, ὑπώμαια, αἵματιον ὀβελὸς τρικώλιος —. Cf. PH., p. 87.

φθοίς, *cake*. [IV] Cos 3636_{ss} ἔπειτα ἄγοντι τὸ [μ βο]ῦν καὶ τὸ γ καυτὸν καὶ [φ]θοίας ἐπτὰ καὶ μέλι καὶ στέμμα. Cf. Hesych. φθοίς· πλακοῦς· καὶ τὰ πρὸς λεπτὸν ἀλληλεσμένα —. Aristoph., Plut. 677 φθοίς.

φιλόζωος, *fond of one's life*. [II] Rhodes, IG. Ins. 842 ἃ τε φιλόζωος ψυχὰ τ—. See Löwy, Ins. gr. Bildhauer 186.

φρήτιον = φρεάτιον. Acrae 3246_{is} ποτὶ φρητίοις. Cf. πλύνιον.

ὠβά, *small division of a tribe*. Sparta. [I] ὠβά M. 47_{io}, ὅπως ἀ[εῖ] ἃ ὠβά μναμονενοῦσα τῶν γεγῶτων φι[λ]ανθρώπων εἰς αὐτὰν ἀποδιδούσα φαίνεται τὰς καταξίους τιμάς. CIG. 1272_s, 1273_s, 1471_s. Cf. Mullensiefen, De tit. Lac. dial., p. 49, who thinks the word certainly from ὄφισ. See also Brugmann, Curt. Stud. IV, p. 145. The word is found in Plut., Lycurg. 6.

ῶρᾱ, *shoulder blade*. [V] Ion. 100_{ss} ἦν ἐν θ[ύη]ται, λά[ψεται γλῶσ]σαν, ὀσφύν, δασέαν, ὥρην. This was first correctly explained by Bechtel. The word has nothing to do with οὐρά, but is Lat. *sūra* = ὠμοπλάτη. Cf. schol. to Od. XII, 89 ἁώρους. Ἀρίσταρχος ἀκόλους· τοὺς γὰρ Ἴωνας λέγειν φασὶ τὴν κωλὴν ὥρην καὶ ὠραιάν.

ὠνέω = πωλέω. [V] Gort. Law-code V_{ii} ὠνέν (ONEN) τὰ χρήματα, κ' ὅς κα πλείστον δίδωι ἀποδομένοι, τὰν τιμᾶν δια[λ]αχόντων τὰ ἐπαβολὰν féκαστος. Cf. Hesych. ὠνεῖν· πωλεῖν. The middle form in the usual sense of ὠνέομαι occurs in VI_s, X_{2s}.

POETICAL WORDS IN PROSE INSCRIPTIONS.

ἀγορά = ἐκκλησία. Delph., Cauer 208 ἐν] ἀ[γ]ορᾷ τελείῳι σὺμ ψάφο(ι)ς ταῖς ἐν[νόμοις], WF. 11 ἔδοξε τᾷ πόλει τῶν Δελφῶν ἐν ἀγορᾷ τελεῖαι. Cf. 14, 16, 475. Thess. Mitth. 1884, p. 128 τῶ[ν] Θ[ε]σσαλῶν, ἀγορὰ μηνι . . . δευτέ[ραι], etc. Cf. Swoboda, p. 307. Kleemann, Voc. Hom., p. 4, adds an inscription from Halicarnassus, Sauppe, Gött. G. d. W. 1863, 305, ἐν τῇ ἱερ[ῇ] ἀγορῇ, and Gort. XI, 12 ἀποφειπάθθω κατ' ἀγοράν. But ἀγορά in the Gortynian may be used in the ordinary sense, though Bücheler and Zitelmann, Das Recht v. Gort., p. 164, take it as *assembly*.

ἀγρέω = αἰρέω. See Rare Words.

ἀγχίμολος. Crete, Comp. 19 ὅστις μέζατ[ος] ἴοι|. . . τῶι ἀνπαν τῶι μ' ἦμεν ἀνκέμο[λον]. Cf. Comp., p. 34. The reading is doubtful. Comparetti cites Homeric ἀγχέμαχος for the second vowel. He thinks the word in this place probably has the special meaning of ἀγχιστεύς.

αἰδής. See Rare Words.

αἶσα, *portion*. Cypr. 73 τῶ Διὸς τῶ φοίνω αἶσα --; Lac. LeB.-F. 352h_{ss}, πέμπειν δὲ αὐταὶ καὶ αἶσαν. This is a late honorary decree in the Doric κοινή. See Schulze, Berl. Phil. Wochenschrift 1890, 1471. Cf. Ath. VIII, 365d τὴν συμβολὴν τὴν εἰς τὰ συμπόσια ὑπὸ τῶν πινόντων εἰσφερομένην Ἀργεῖοι χῶν καλοῦσι· τὴν δὲ μερίδα αἶσαν. This is a quotation from Hegesander. In actual literary use the word occurs with this meaning only in poetry. Smyth cites Pind., Pyth. IX, 61, Simonides, and Empedocles.

ἀμεύομαι = ἀμείβομαι. Crete, Comp. 12-13 μὴ ἀμεφύσασθαι, 201, (ἀ)μεύσονται. For the writing with *φ* compare the various spellings αἰτ-, ἀφτ-, ἀφντ-. See Meyer, p. 193 (end). Cf. Hesych. ἀμεύσασθαι· ἀμείβεσθαι, διελθεῖν, περαιώσασθαι. Etym. M. explains ἀμεύω by πορεύομαι. The word occurs in Pindar,

Pyth. I, 45, and is cited by L. & S. as used by the Aeolic poets. It does not occur in the present. Cf. Baunack, *Stud.*, pp. 268ff.; Blass-Kühner II, p. 366. See also ἀμοιρή (*New Words*).

ἄμπαλος. See *Rare Words*.

ἀμφιμάχομαι. Crete (Drerus), Cauer 121 D₂₅ ἔνεκα τᾶς χώρας τᾶς ἄμας, τᾶς ἀμφιμαχόμεθα. There are several poetical words in the latter part of this inscription, λισσός, ὀνομαίνω, δατέομαι.

ἄναξ. Cypr. 18 ὁ φάναξ Στασίης, 59, τό(ν)δε κατέστασε ὁ φάναξ—. Cf. Καρσιφάναξ 68₁. Smyth, *AJP.* VIII, 468, notes that φάναξ occurs with βασιλεύς perhaps only in Cyprian. The word is used by Herodotus, also by Isocrates, 203 D, speaking of Evagoras, "the champion of Hellenism" in Cyprus. Cf. *CIA.* I, 489. For -αναξ, -φάναξ in compounds see Schulze, *Quaest. Ep.*, p. 453.

ἄνασσα. Cypr. 38, τῷ ἱερέος τᾶ φανάσ(σ)ας, 39, τᾶς φανάσ(σ)ας, 40, ὁ ἱερεὺς τᾶς φανάσ(σ)ας. Without digamma 33, ὁ ἱερεὺς τᾶς ἀνάσ(σ)ας.

ἀνδάνω. See *Rare Words*.

ἀνδιχα. Cf. ἀνδιχάζω (*New Words*).

ἄνω, accomplish, finish. Aeol., Hoffmann, *GD.* II, 156₁₁, μῆνους Τέρφεος ἐνάτα ἀνομένω; Cos. PH. 39, τρίται ἀνομένον. The occurrence in Cyprian, quoted by Smyth, *AJP.* VIII, 470, is very uncertain. The inscription is cited by Hoffmann, *GD.* I, 182. For a similar use of the participle compare *Hdt.* 7, 20 ἔτος ἀνόμενον and *Ap. Rhod.* 2, 494 ἡμαρ ἀνόμενον.

ἄνωγον. Cypr. 60, βασιλεὺς Στασίκυπρος καὶ ἀ πτόλις Ἡδαλιέφες ἀνωγον Ὀνάσιλον, etc. This word is used by Herodotus in two speeches, III, 81, and VII, 104.

ἄοξος. See *Rare Words*.

ἀρά = εὐχή, εὐχολή. Cypr. 97 ἀρὰ Ἀνάω, Hoff., *GD.* I, 83 = Meister 25i ἀρὰ Διί, and probably also Hoff. 147 ἐνέθηκε Ὀνασίτιμος τῷθεῷ τῷ Ἀπόλ(λ)ωνι ἱαρά ἰ(ν) τέμενος, ἰ(ν) τύχαι. The interpretation of ἱαρά as ἱαρά (*SGDI.* 72) is not likely in view of the common ἱερ- ἱερ-. Meister, *GD.* II, pp. 159f., considers the reading uncertain. Hoffmann takes the word as a dative and compares the use of εὐχολᾶ in 27.

ἀράω. See Rare Words.

ἀριστεύς. Miletus, CIG. 2881₁₂. Cf. Kleemann, Voc. Hom., p. 9.

ἄρουρα. Cypr. 60₂₀ καὶ τὸ(ν) κᾶπον τὸν ἰ(ν) Σίμ(μ)ιδος ἀρού-
ραι; Ion. 156₁₆ ἐν ἀρού(ρ)ῃ περὶ (π)ό[λιν].

ἀρχός, chief. Locris 1148₄₁ = CIGS. III, 334 τῶνκαλειμένων
τὰν δίκαν δόμεν τὸν ἀρχόν; Delph., BCH. 1895, 1 ff. D₂₆ α[ἰ
δ' ἄ]λίαν ποιόντων ἀρχω[ν ἄ]πείη; Boeot. 382 [Ἐπ]ιτίμω ἀρχῶ
(com.). LeB.-Wad. III, 2798, Cyprus(?), ὁ ἀρχός τῶν κινυραδῶν.

ἀσκηθής. Arcad. (Teg.), Hoff., GD. I, p. 25, no. 29₅₆ τὸν
hierobútān νέμεν ἰν Ἀλέαι ὅτι ἂν ἀσκηθὲς ἦ τὰ δ' ἀνασκηθέα ἰνφορ-
βίεν. Epidaurus 3340₁₀₆ ἀσ]κηθὲς ἐξῆλθε. See Danielsson, Epigr.,
p. 43. ἀνασκηθέα belongs under New Words. Danielsson thinks
this word is to be taken as a compound with ἀνά rather than as
ἀνασκηθής, with double negative prefix. But in the absence of a
*σκηθής it is doubtful whether the ἀ was felt as the negative prefix,
so that a later ἀν-ασκηθής would offer no difficulty.

ἀτή, ἀτάομαι. See Rare Words.

ἀπιτάλλω. Cf. Gort. ἀπιτάλλας (New Words).

αὐτάρ. Cypr. 2, αὐτάρ μὲ κατέ[θηκε] Ὀνασίθεμις, 3, (same),
15, αὐτάρ μὲ κατέθηκε —; CIA. IV, p. 477 ἀφντάρ occurs in a
metrical inscription. Cf. Kretschmer, Vas. Ins., p. 37.

βουνός. See Rare Words.

γαλαθηνός. Halicarnassus, CIG. 2656₈₁ ἐπὶ δὲ γαλαθείνῳ ὀβο-
λόν. See Kleemann, Voc. Hom., p. 11.

γέγωνα. Lacon., Cauer 30₁₂ [κ]αὶ ἐπὶ τοῖς [γ]εγωναμένοις . . .

γύης. See Rare Words.

δαῖζω. Boeot. 1145₁₂ δεδόχθη τοῖ δάμοι ὁπόττοι κα παργινύωνθη
Σιφείων ἐν τὰς κοινὰς θυσίας ἀς δαῖζοι¹ ἃ πό[λ]ις, ἵπαρχέμεν αὐτοῖς
καθάπερ κὴ τοῖς πολίτης.

δατέομαι. Drerus, Cauer 121₁₂₂₋₁₂₄ δασσάσθωσαν. Cf. also ποτε-
δασσάμεθα, Tab. Heracl. II₆₀₋₆₈ (com.); κατεδασσάμεθα II₂₈.

¹ For the form of this word see SGDI. I, p. 309. The inscription contains
a renewal of friendly relations between Megarean Aegosthenae and Boeotian
Sipha. It is sent from Megara, but written in the Boeotian dialect. There
are some other forms besides this which are not Boeotian.

δέατο. Arcadian, Tegean building inscription, 1222₁₀ εἴ κ' ἂν δέατοί σφεις πόλεμος ἦναι ὁ κωλύων ἢ ἐφθορκῶς τὰ ἔργα — ; l. 18 ὅσαι ἂν δέατοί σφεις ζαμίαι, l. 45. Mantinea, BCH. 1892, 570, l. 23 εἰ δ' ἀλάξαι [δ]έατοι κατῶννυ.

δηλέομαι. See κα(δ)δαλέομαι (New Words).

δίδημι. Delph. 2156₁₈, 2216₂₀, 2171₁₀, 2324₁₃ μαστειγούντες καὶ δίδεντες. This is a rather rare Epic verb. It occurs also in Xen., An. 5, 8, 24. Cf. Kühner-Blass II, p. 400.

δρίος. Acrae 3246 = IG. Sic. et It. 217 ἐν δρίει Κακκρικοῖς.

ἔδνα. Crete, Comp. 25 ὅς κα ἐκς ἔδνω[ν . . . This word is common in Homer and belongs also to the tragic poets, but finds its way into prose late. The above is its earliest prose use. Cf. Comparetti, p. 38.

ἐλατήρ. Cos 3637, καὶ θύ[εται] ἐπὶ τῷ ἰστίαι ἐν τῷ ναῷ τὰ ἔνδορα καὶ ἐλατήρ ἐξ ἡμιέκτου [σπ]υρῶν· ταύτων οὐκ ἐκφορὰ ἐκ τοῦ ναοῦ. Etym. M., p. 325, 46 μᾶζα ἐλάτης and ἐλατήρ, Aristoph., Knights 1183.

ἔλος. Cypr. 60 A, τὸν ἰ(ν) τῷ ἔλει, τὸ(ν) χραυόμενον Ὅ(γ)-κα(ν)τος ἄλφω—; Ion. 183₃₈ τὸ ἔλος καὶ τὴν λίμνην τὰ ἐμ Πάρ-βαντι. In the latter inscription it is used in its usual significance, *pool, lake*. In Cyprian we have rather the Homeric meaning, *low-lying place, meadow*. It is to be taken with Solmsen, KZ. 32, p. 283, from *σελος, Lat. *solum*. See also Osthoff, BB. XX, p. 258.

ἐπαρά. See Rare Words. Cf. ἐπαρέομαι (New Words).

ἔρπω, go. Crete 156 I, μ]ῆ νυνατὸς ἡμ ἔρπεν, Cauer 117, 119, etc.; Delph. 1780 καὶ ἐρπούσας οἷς κα θέλωντι; Epid. 3339₃₈ ἦρπε ἐς τὸ ἱερόν. Cf. εἰσέρπω Astyp. 3472, παρέρπω And.₃₈. Cf. also Hesych. ἐς πόθ' ἔρπες· πόθεν ἦκεις Πάφιοι; common in epic poetry and the tragedians.

εὐχολή. Cypr. 27 κατέστασε εὐχολᾶ, 59 τὰς εὐχολᾶς ἐπέ-τυχε—. This word occurs in Lucian, Syr. Dea 28, 29, but Smyth, AJP. VIII, 468, thinks it was probably a borrowing from Herodotus II, 63 εὐχωλιμαῖος.

ἦμαρ. Mantinea, BCH. 1893, 568 f.₂₂ ἄματα πάντα; Tegea, BCH. 1893, 12 νόμος ἱερὸς ἐν ἄματα πάντα. Cf. Keil, Gött. Nachricht. 1895, 363, and Danielsson, Eranus II, 27.

ἡπύω. Arcad. 1222, ἀπνέσ[θ]ω δὲ ὁ ἀδικήμενος τὸν ἀδικέντα ἐν ἀμέραις τρισὶ —. This verb is common in poetic use of all periods. Cf. Schulze, Quaest. Ep., p. 388.

θεοπροπέω. Boeot. 864, θ]ιοπροπιόντος Οἰνοχίδαο Εὐμενίδαο.

ιατήρ. Cypr. 60, ἱατήραν. This word is used for *surgeon* in Homer. It has the more general meaning of *healer* in Theocritus, Soph., etc.

ιδέ, and. Cypr. 60₁₂₋₂₆. This is a Homeric word, occurring in tragedy only in Antigone 979. Cf. *ι*, Cypr. 60₂₄.

ἴνις, son. Cypr. 40, ὁ βασιλεὺς Τιμάρχω ἴνις υἱός was formerly read in inscription 41. But cf. Deecke, BB. XI, 317, who reads now from left to right, so that there is no evidence for the occurrence of υἱός in Cyprian. ἴνις is used by Aesch. and Euripides. The latter has also the feminine ἡ ἴνις.

καρτερός. See Rare Words.

κασίγνητος. Cypr. 60 A₂₋₅₋₇₋₁₁₋₁₄; Ion. 28₂; Corcyra 3188, Aeol. 281 C₁₀.

κέ. With ἄν only in Arcadian 1222₂₋₁₀₋₁₅₋₂₅. κέ occurs in Cypr. (Edal.) 60₁₀₋₂₂₋₂₆. It is common in Aeolic and Thessalian. κά is universal in Doric. Cf. Boisacq, DD., p. 37.

κέλευθος. Tegea, Hoffmann, GD. I, p. 23, N. 29₂₈ εἴ κ' ἄν παραμαξινή θύσθην τὰς κελε[ύθ]ω τὰς κακειμέναν κατ' Ἀλέαν—. Cf. Danielsson, Epigr., pp. 56 f.

κέλομαι = κελεύω. Delph. 1852₁₄ ποιούσα ὃ κα κέλῃται Πάσιχον; Epid. 3389₆₀₋₆₂, 3340₁₁₂₋₁₂₆.

κέραμος. See Rare Words.

λάας = λίθος. Gort. Law-code IX₂₆ ἀμφαίνεθαι δὲ κατ' ἀγορὰν καταφλημένων τῶμ πολιατῶν, ἀπὸ τῷ λάω (ΛΑΟ) ὃ ἀπογορεύονται; XI₁₂ αἱ δ[έ κα λῆμ] ὁ ἀνφάμενος ἀποφῆνιπάθθω κατ' ἀγορὰν ἀπὸ τῷ λά[ω ὃ ἀπα]γορεύονται καταφλημένων τῶν πολιατῶν. "The stone" at Gortyn was evidently a public tribune, corresponding to the Athenian Bema.

λάζομαι = λαμβάνω. Meg. 3052a; Boeot. 3054₆; Aeol. 214, (? Hoffmann ἐπιλα]ζέσθω, Cauer μεταλα]ζέσθω). See section on Synonyms.

λίσσομαι. Cf. λίσσος (New Words).

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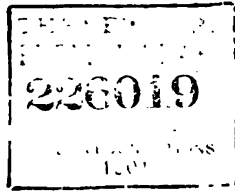
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HISTORY OF GREEK NOUN-FORMATION
I. STEMS WITH -μ-

BY A. W. STRATTON

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HISTORY OF GREEK NOUN-FORMATION.

I. SUFFIXES WITH -M-.

By A. W. STRATTON.

THE following is the first of a series of papers in which I hope to present an account of the history of noun-formation in Greek. To the examination of each group of suffixes will be prefixed a brief statement concerning their use in other Indo-European languages. The vocalism and accent characteristic of each formation will be noted, and an attempt made where possible to explain variations from the norm. The combinations of suffixes with external elements and the consequent development of new suffixes, and the adaptation of non-significant forms to the expression of specific ideas, will also be considered. An attempt, moreover, will be made to mark differences in the freedom with which the several forms are used at various times and in the various departments of literature. To make these differences more evident, lists will be given of the authors in the departments of epic, lyric, and dramatic poetry, history, oratory, and philosophy, by whom words of each class are used, the words, for convenience of reference, being arranged alphabetically according to their termination. The period so dealt with extends to about 280 B. C. Words occurring in these lists will be cited in the discussion without remark, but for words found only in subsequent writers an indication of their literary source will be given. Significant forms from the inscriptions will also be introduced; owing to the narrow range of the inscriptional vocabulary, little would be gained by making an exhaustive collection of the words employed.

The whole study will, I hope, lead to a more definite understanding of the types of nominal formation that began to be employed within historical times, and thus help in determining

what forms were inherited from earlier times. When similar studies have been made for the other Indo-European languages,¹ no small gain, it seems to me, will result to our knowledge of the mother tongue. To students of Greek style I hope that the examination of the usage of the several departments of the literature will be welcome. Here, I am well aware, more detailed study of individual authors is necessary, but that could not be attempted in the course of the present work.

The collection of the materials was begun in the spring of 1893 at the suggestion and with the encouragement of Professor Maurice Bloomfield.² Based originally on the citations in Liddell and Scott's *Lexicon*, it has been supplemented and corrected by the use of indexes and lexicons for special authors, and, where these were not available, by my own reading of the literature and the Greek lexicographers. Of the Attic inscriptions I have read only the first volume, relying on the indexes for the others. For the material from the inscriptions in the other dialects I am indebted to Miss Helen M. Searles, Fellow in Sanskrit and Comparative Philology, who is preparing a lexicon of the inscriptions. That my collections are complete I dare not hope. Especially in the case of authors for whom I have had to depend on my own reading some words or occurrences may have been passed over. Yet even in these I believe little has been omitted.

A few remarks regarding the tables may be made here. The words are arranged alphabetically according to their ending.³ Compounds are similarly grouped under simple forms. Six general departments of literature are recognized and indicated in italics. The authors in each department are arranged alphabetically. An asterisk denotes that in the particular author the form occurs only in one passage⁴ within the prescribed limits. In lyric poetry elegiac, iambic, melic and choral are

¹ Only one has appeared, Leskien's *Bildung der Nomina im Litauischen*.

² The plan of this study was announced in the *Johns Hopkins University Circulars*, No. 119, Vol. XIV, p. 82.

³ Adverbs are considered with the adjectives on which they are based.

⁴ A word occurring two or three times in one passage may yet properly be considered a *ἄραξ λεγόμενον*.

distinguished; the lists for these branches are separated by semicolons. For like reasons, in the drama, dialogue and lyric parts are considered separately. The speeches reported by the historians might have been dealt with similarly, but they are much less extensive than the narrative, and the inclusion of them seems to me not likely to render the tables misleading, more especially as Attic oratory is very conservative in vocabulary as well as in syntax. Under tragedy and comedy numbers refer to the fragments of uncertain authorship in the collections of Nauck and Kock.

INTRODUCTORY STATEMENT.¹

The use of the suffixes (1) *-mo-* *-mā-*, (2) *-meno-* *-menā-* *-mono-* *-monā-* *-mno-* *-mnā-*, (3) *-men-* *-mon-* *-mn-*, and (4) *-mṇto-* goes back to Indo-European times. That they were nearly related in use as well as in form will appear from the following statement of their occurrence in the several languages.

(1) *-mo-* *-mā-*.

-mo- *-mā-* appear in masculine (occasionally neuter) and feminine nouns of action in Sanskrit (e. g. *ajmās* 'course'), Avestan (*aešmō* 'wrath'), Greek (*ἄλμος*, *ὄρη*), Latin (*animus*, *forma*), Germanic (OHG. *strom* 'stream,' *gouma* 'dinner'), Lithuanian (*užmas* 'whizzing,' *tarmà* 'sermo').

With the use of the suffix *-mo-* in nouns of agency we may connect its more general adjectival function: thus Skt. *yudhmās* 'warrior,' *bhīmās* 'terrible,' Av. *tahmō* 'bold,' Gr. *θερμός*, OIr. *gorm* 'blue,' *luam* 'swift,' OE. *rūm* 'wide,' *warm*, Lith. *raimas* 'variegated,' Lett. *slums* 'lame.' In Lithuanian *-mo-* is the ordinary suffix of the present and future passive participle; with this is connected its use in verbal adjectives denoting possibility, e. g.

¹ Compare especially Brugmann, *Morph. Untersuchungen* II, 178-187, *Grundriss* II, 154-169, 234-236, 272-273, 343-352; Lindner, *Altind. Nominalbildung* 90-96, 136-137 (and the appendices to Grassmann's *Wörterbuch zum Rig-Veda* and Whitney's *Index to the Atharva-Veda*); Spiegel, *Vergl. Grammatik der altérânischen Sprachen* 190-193, 210; Stolz, *Historische Grammatik der lat. Sprache* I, 493-500; von Bahder, *Verbalabstracta in den germ. Sprachen* 128-145; Leskien, *Bildung der Nomina im Litauischen* 417-433.

sūkamas 'capable of being turned,' and in some that have apparently an active meaning, e. g. *āriamas jāutis* 'plough-ox.'

Of a general secondary use of the suffix in Indo-European times we have perhaps an indication in Skt. *drumas* 'tree,' Gr. *δρυμός*. Its occurrence in ordinal numerals, as in Skt. *aṣṭamās*, Av. *aštamō*, Lith. *āszmas*, and the derived OIr. *ochtmad* 'eighth' is assumed to be due to the analogy of **septmm-os*, **dekm-m-os*. For superlatives¹ Skt. *avamās* 'lowest,' Av. *apəmō* 'farthest,' Lat. *prīmus*, OIr. *nessam* 'next,' Lith. *pīrmas* 'first,' and the derived forms Gr. *πύματος* (Bugge, BB. XIV, 68), Goth. *fruma* 'first,' and again Skt. *tavāstamas* 'mightiest,' Av. *amavastamō* 'strongest,' Lat. *intimus*, and the derived Goth. *aftuma* 'last,' are evidence.

The superlative suffix *-tmmo-* suggests other instances in which *-mo-* has become the second element in a new suffix of similar meaning. Lat. *rēmus* (*septeresmom* Columna Rostrata) and perhaps *dūmus* (*dusmō* Paul. Fest.) contain the suffix *-smo-*. In Germanic the suffix *-þma-* (= IE. *-tmo-*?) appears in such forms as Goth. *máiþms* 'gift,' OE. *wæstm* 'growth.' For some of these we may accept the suggestion of von Bahder, Verbalabstracta 144, that forms in *-þu-* (= IE. *-tu-*) underlie them; but the assumption is not necessary for every instance. In Lithuanian *-ima-* is freely used in forming verbal abstracts, e. g. *svėrimas* 'weighing'; sometimes, as in *vežimas* 'wagon,' in the designation of concrete objects. It occurs also in abstracts based on adjectives, e. g. *jaunimas* 'youth' from *jáunas*, and sometimes in extensions of adjectives, e. g. *tūlimas*, *tūlas* 'many.' The suffix *-uma-*, however, is commoner in secondary abstracts, e. g. *didūmas* 'greatness' from *dīdis*. In primary nouns of action, especially words denoting sound, the suffix *-smo-* is freely used, e. g. *jūksmas* 'laughter.' Greek *-θμο-*, *-τμο-*, *-σμο-*, *-ιμο-* are of the same nature.

The vocalism of the radical syllable in primary formations seems to have varied in Indo-European times between the deflected and the reduced grade. Compare Skt. *gharmās* 'heat' and *idhmās* 'fuel,' Gr. *λοιμός* and *λίμός*, OE. *lām* 'loam' and OHG. *rūm* 'room,' Lith. *szálmas* 'helmet' and *dūmai* 'smoke.' In

¹ Here, too, I would place *πρόμος*, which Fick correlates with *πρόμαχος*.

words in which the normal grade appears the influence of allied forms, e. g. in *-men-*, is probably seen.

The accent of primary forms also varied, as in Skt. *émas* 'course' and *ajmās*, Gr. *οἶμος* and *φλογμός*, OE. *fæðm* 'embrace' and *tēam* 'offspring.' In the Veda, according to Lindner, nouns of agency are regularly accented on the suffix, verbal abstracts on the radical syllable, but there are exceptions. The evidence of the Germanic dialects is about evenly divided between radical and suffixal accentuation. In Greek primary nouns of agency in *-μος* can scarcely be said to exist;¹ nouns of action in *-μος* are prevailing oxytone, in *-μη* about evenly oxytone and paroxytone. In secondary derivatives also both types occur. Sanskrit superlatives and ordinals are accented on the final, yet we find *ánta-mas*; in Greek *δρυμός* and *ἰταμός* are oxytone, but *ἀνθεμον*, *ἡδυμος*, and others, and adjectives in *-ιμος*, proparoxytone.

(2) *-meno- -menā- -mono- -monā- -mno- -mnā-*.

The Greek middle participle ends in *-μενος*, the Sanskrit in *-mānas*, the Avestan in *-mnō*. Accepting Brugmann's Law, Bloomfield has recently, *Trans. Am. Phil. Assn.* XXVIII, 55-57, pointed out that the types Skt. *bhāramāṇas*, Gr. *ἐσταμένος* are normal, and suggested that *φερόμενος* may have arisen by assimilation from **φέρομονος* (**φερόμονος*). It is conceivable that the Indo-European variation is ultimately due to varying accentual conditions in the declension of nouns of agency in *-men- -mon- -mn-*, from which, according to such a theory, the participle would be an extension into more clearly adjectival form.

-meno- appears in Greek participles in *-μενος*, in the Avestan participle *aomanō* 'assisting,'² in Latin indicatives (and subjunctives) in *-minī*, and, separated from the verbal system, in *fēmīna* and, according to Osthoff, *Archiv. f. lat. Lexicograph.* IV, 463, in *clēmēns* = Skt. *çrayamānas*, *vehemēns* = *vahamānas*.

¹They have been reduced to a level with nouns of action, as Ger. *fluss* with *strom*.

²The reading of some MSS. in Yt. 13.146. Geldner in his text adopts *aomna*.

-mono- in Sanskrit participles in -mānas according to Brugmann's Law and in the Prussian passive participle *poklaustmanas* 'heard' (f. pl.).

-mno- in Avestan participles in -mnō. In Greek and Latin this form, while still in use, as in *σπάμνος*, *alumnus*, has become separated from the verbal system. The suffix -mo- of the Lithuanian participle and of some Oscan-Umbrian imperatives, e.g. Osc. *censamur* 'censemino,' Umbr. *persnihmu* 'precamino,' may go back to -mno-.¹

Of non-participial words we may notice -meno-: Av. *afsmanō* 'metrical' (cf. *afsman-*), *pərəsmanō* 'questioning.'

-mono-: Gr. *Μνημόνη* (cf. *μνήμη*), *πημονή* (cf. *πήμα*), etc.

-mno-: Goth. plur. n. *namna*, d. *namnam* 'name' (cf. sing. n. *namo*, d. *namin*).

These suffixes are found in secondary formations also:

-meno- in Av. *zaranumanō* 'tormenter' (cf. *zarənumant-*), *yātumanō* 'magician.'

-mno- in Skt. *dyumnām* 'brightness,' *nimnām* 'depth,' *nrmnām* 'manliness,' *sumnam* 'welfare,' and in Lat. *autumnus*, *Clitumnus*, *Pilumnus*, *Vitumnus*. Such a formation probably underlies *αἰσυμνήτης*, *αἰσυμνάω*.

(3) -men- -mon- -mn-.

The variation in the vocalism of the suffix seems to be due to varying conditions in Indo-European times, -men- appearing in stems with accented suffix, -mon- in stems with accented root,² -mn- in both classes in cases in which the stem was unaccented. These relations, however, do not appear in the derived languages. In Sanskrit stems in -mán- and -man- are

¹ Brugmann, Grds. II, 156. von Planta, Osk.-umbr. Gr. II, 311, says decidedly: "Die morphologie spricht beim osk.-umbr. imperativ sowohl als beim lit.-slav. particip so nachdrücklich für die erklärung des -m- aus -mn-, dass man. soll diese erklärung aufgegeben werden, von seiten der lautlehre einen gegenbeweis erwartet. Ob ein solcher gegenbeweis im Lit.-Slav. möglich sei, weiss ich nicht, bezweifle es aber. Im Osk.-Umbr. ist er entschieden nicht möglich."

² Cf. the variation in *δοτήρ*, *δωτήρ*, Skt. *dātár-*: *δῶτωρ*, Skt. *dātar-*.

declined alike.¹ Latin masculines have *-mon-* throughout, e. g. *termō*, *termōnis*;² neuters in the nom.-acc. sing. *-μη-*, elsewhere *-men-*, e. g. *tegmen*, *tegminis*. Lithuanian, from which the neuters have disappeared, uses *-mon-* in the nom. sing., elsewhere *-men-*, e. g. *akmĩ*, *akmeĩs* 'stone.' In Greek, apart from such forms as *λειμών*, *λειμώνος*, which will be discussed below, three distinct types with leveling of the stem-vowel appear:

- (1) *-men-*, e. g. *λιμήν*, *λιμένος*.
- (2) *-mon-*, e. g. *τλήμων*, *τλήμονος*; *ἡγεμών*, *ἡγεμόνος*.
- (3) *-μη-*, e. g. *ῥεύμα*.

Masculine substantives of this class³ were used from Indo-European times sometimes as nouns of agency, sometimes as nouns of action, occasionally, as in Skt. *áśman-*, Av. *asman-* 'stone,' *áκμων*, Lith. *akmĩ*, for the designation of concrete objects. In Sanskrit the nouns of action are all accented on the final, e. g. *vidmán-* 'knowledge,' *varṣmán-* 'height'; the nouns of agency, which are much less numerous, vary, e. g. *óman-* 'helper,' but *brahmán-* 'priest.'⁴ In Avestan the same variety of meaning appears, e. g. *urvāśman-* 'rejoicer,' *vyahman-* 'assembly,' so also in Latin, where the examples are few, *Sēmō* (agent), *sermō* (action). Of the few masculine nouns of action in Greek we may cite *ἀντμήν*, *τέρμων*; nouns of agency, for the most part paroxytone, are common. In the Germanic dialects, on the other hand, nouns of agency are scarcely to be found; perhaps we may so regard Goth. *hliuma* 'ear.' Masculine nouns of action, however, have taken the place of neuter, e. g. Goth. *ahma* 'spirit,' OE. *dwolma* 'mistake,' OHG. *wahsmo* 'fruit'; the only neuters found are Goth. *namo*, ON. *sima* 'line.' Lithuanian has lost the neuter altogether, and nouns of this class, whatever their meaning, are masculine, *augmĩ* 'growth' and *pėmĩ* 'shepherd-boy' being declined precisely alike.

¹ The strong forms show *-mān-* except in two instances, *tmānam* RV. I, 63. 8, *jēmanā* (du) RV. X, 106. 6, of which one belongs to each group.

² *Flamen* is the only exception (Stolz, Wiener Studien III, 87 ff.). *Flamō-nium* occurs, but is late.

³ On the relation which these bear to the neuters see J. Schmidt, Pluralbildungen 90 ff. ⁴ Lindner cites four barytones to eight oxytones.

Neuter nouns denoted from Indo-European times both processes and results, the line between abstract and concrete signification being often hard to draw. Such forms occur freely in Sanskrit, Avestan, and Greek; in Latin their number becomes less because of the favor shown to forms in *-mentum*; in the Germanic dialects, as has been seen, only two forms have escaped the general change of gender, in Lithuanian none.

The radical vowel is almost always of the normal grade, whether the noun be masculine or neuter,¹ e. g. Skt. *hānman-* 'blow,' Gr. *πνεῦμα, πνεύμων*, Lat. *termen, termō*; so commonly in Germanic, e. g. OE. *beorma* 'barm,' and Lithuanian, e. g. *želmū* 'plant.' Where the deflected form appears we have probably traces of the influence of parallel forms in *-mo-*, e. g. in OHG. *leimo* 'loam': OE. *lām*, OHG. *leim*; Goth. *malma* 'dust': AS. *mealm*; OE. *dwalma*: OS. *dwaln*, OHG. *twalm*; Gr. *οἶμα*: *οἶμος*. The reduced form is commoner than the deflected. It is regularly found in Greek nouns in *-μήν*, and is seen also in *ἀσμαν, ἀκμή, ἄκμων, κρύμα*, Skt. *vidmán-*, Goth. *milhma* 'cloud.'

Special mention must be made of the use of datives and locatives sing. of nouns of action in *-men-* as infinitives, e. g. Skt. *dāmane* 'to give,' Gr. *ἰδμεναι, ἰδμεν*. Here are to be placed also the Latin imperatives in *-minī*. The vocalism of the suffix, differing from the type Skt. *nāmne* (Gr. *ὀνόματι*), is noteworthy.

All the forms thus far mentioned are primary. The use of the suffix in secondary derivatives seems to have been infrequent. Skt. *aryamán-* 'friend,' Av. *airyaman-* 'obedient,' Gr. *δαιτυμών*, MIr. *Airem*, Goth. *aldoma* 'age,' Lith. *didmena* 'mass' (an extension of **-men-*) may be cited.

In Germanic are found suffixes *-smen-*, *-þmen-*, similar to *-sma-*, *-þma-* above. These appear also in Greek, forms in *-σμα*

¹ Dissyllabic roots appear in Sanskrit in the dissyllabic form, as *jāniman-* 'birth,' *stāriman-* 'scattering,' but the long monosyllable is found in *bhūman-* 'earth,' *bhūmán-* 'plenty.' In Greek the latter alone is almost exclusively found.

being very freely made. From the other languages the only evidence of such accretion is in Skt. *ātmán-* 'breath,' which seems to stand in the same relation to *animi* as *ἀντμήν* (cf. *ἄεσμα* Hesych.) to *ἄημι*.¹

(4) *-μητο-*.

The Greek adjective *θαυματός* and the Gothic adverb *sniu-mundo* 'hastily' are best explained as extensions of substantives in *-men-*. Similarly the phonetic equivalence of Skt. *śrōmatam* 'hearing' and OHG. *hlīumunt* 'renown,' which differ, however, in gender and accent, may be taken as evidence of a once general tendency to extend *-men-* to *-μητο-* without change of meaning, though it by no means authorizes the assumption that *-μητο-* was in Indo-European times independently productive. For Germanic no other examples can be cited; nor for Sanskrit unless *hemantás*² *simántas* *aśmantam* are in some way related to this type. Latin alone makes free use of the fuller suffix before which *-men-* has to a considerable extent disappeared. (Stolz, Hist. lat. Gr. I, 498–500); thus *cōgnōmen* and *cōgnōmentum*, *segmen* and *segmentum*, but only *armentum*, *argumentum*, *vestimentum*. For Greek no neuter substantives in *-ματον* are recorded but Hesychius reports *ἀπολύγματος· ἀπογύμνωσις*. *Κύπριοι; ἁρμώματος (-ματος?)· σπασμός*. *Κύπριοι; ζάλματος· πῖναξ ἰθυηρὸς παρὰ Παφλούς*.³ No such forms occur on the Cyprian inscriptions, but the same must be said of nouns in *-μα*. Nor is the shifting of the gender unnatural for the dialect.⁴

The declension of Greek nouns in *-μα* seems to be due to the merging of the two types, *-men-* and *-μητο-*; *ὄνομα* with the gen. sing. **ὄνομονος* and the adverb *ὀνόματος*, and **ὀνοματον* with the nom. acc. pl. *ὀνόματα* and the gen. pl. *ὀνομάτων*. *ὀνόμα-τος* with its

¹ See Bloomfield, Trans. Am. Phil. Assn. XXIV, xxviii.

² See the conjectures in Brugmann, Grds. II, 235 n. Any explanation of *hemantás*, however, must take account of *vasantás*.

³ Lewy, IF. I, 508 ff., explains *ζάλματος* as a Semitic loan-word. He reads the gloss *ζάλματος· πῖναξ. ἰσόφαλλος ἰερὸς παράσημον Παφίας*.

⁴ Cf. Hoffmann, Gr. Dialekte I, 273 f.

gen.-abl. meaning would easily lead to the use of a loc. *ὀνόματι* (: *ὀνόματ-ος*), and the loc. pl. alone would then be wanting to the declension of a stem in *-ματ-*.¹

Other forms occur less freely :

(5) *-mi-*: Skt. *bhūmis* 'earth,' Av. *dāmiš* 'wisdom,' Gr. *θέμις*, OIr. *cnāim* 'bone,' Goth. *barms* 'bosom.' These words are regularly accompanied by forms in *-mo-* or *-men-*: thus Skt. *bhūman-*, Av. *dāman-*, Gr. *θέμα*, (*κνήμη*), OHG. *barm*, and OE. *bearm*. Only two words in *-mi-* are general, both meaning 'worm': Skt. *kīmis*, OIr. *cruim*, Lith. *kirmis*, and Gr. *ἔλμις*, Lat. *vermis*, Goth. *waūrms*.

(6) *-min-*: Skt. *gomin-* 'lord of cattle,' *svāmin-* 'lord'; used in a few possessives as an independent suffix, although "in the old language the words in *-min-* have the aspect of derivatives in *-in-* from nouns in *-ma-*" (Whitney). Gr. *βηγμίνος*, *σταμίνεσσι*; neither form occurs in the nom. sing.

Within narrower limits

(7) seemingly *-mu-*: Av. *garəmu* 'heat.'²

(8) Skt. *-maya-*: *ayasmāya-* 'made of iron,' *sumāya-* 'of good make'; which, whatever its origin, becomes a true suffix.

¹This explanation embodies the observations of Fick, BB. V, 183, and Brugmann, MU. II, 220 ff. Cf. Bartholomae, IF. I, 300-318. J. Schmidt, Pluralbildungen 187 ff., assumes that, the nom.-acc. sing. of stems in *-n-* and *-nt-* coinciding, two types with gen. sing. in **-μνος* and *ματος* arose, the latter prevailing. Johansson, Beitr. zur gr. Sprachkunde 107 ff., attempts to bring into correlation with this the IE. *t* of several other formations, e. g. Skt. *yákrt*, *yaknás* 'liver,' Gr. *ἥπαρ*, *ἥπατος*. Kretschmer, KZ. XXXI, 346 n, makes a suggestion of which it will be necessary to speak in dealing with the meaning of nouns in *-ωμα*. He says: "Einige von den nomina auf *-μα* wie *δέτωμα*, 'das mit *derot* (giebeln) versehene,' *πλεύρωμα*, *χρύσωμα*, *ἀργύρωμα*, *χάλκωμα* könnten ihrer bedeutung nach die substantivirten neutra von adjektivstämmen auf *-ment-* (ai. *pacumant* mit vieh versehen) sein; dann wäre *τ* bei ihnen ursprünglich und von hier aus in die flexion der andern neutra wie *δομα* übertragen." Theories introducing *-ment-* may find support in the relations of Aryan *-van-* and *-vant-*.

²The *m* of Skt. *stāmú-* (of uncertain meaning, RV. VII, 20.9), Gr. *στωμόλος*, is probably radical, but *στόμα* is to all intents a *ματ-* noun. Cf. *δῶμα*. *ππι-* is not an IE. combination (see below, p. 158). Here, too, then, we may perhaps speak of a suffix *-mu-*.

(9) Ar. *-mant-* : Skt. *yātumānt-*, *gómant-* 'wizard,' Av. *gao-mant-* 'rich in cattle.'

(10) Gr. *-μαρ-* : *τέκμαρ*, *μῦμαρ* Hesych., *μῶμαρ* Lyc. (cf. *ἀμύμων*, *μῶμος*).

STEMS IN *-μεν-*.

To this group belong only a few words, all of them masculine substantives accented on the final. The radical vowel is of the weak grade in all except possibly *ποιμήν* (Lith. *pēmū*), which Brugmann, *Grundriss*¹ I, 803, explains as a shortening of IE. *pōi-*,¹ and here, too, we ought perhaps to recognize the type seen in Skt. *ṛeṣe*, Gr. *κείσαι*. Cf. Wackernagel, *Altind. Gram.* I, 90.

The suffix was not available for new formations in Greek. Nor did it combine with other elements to form new suffixes; *ἀντμήν*, which alone could be considered, contains, according to Bloomfield's explanation (p. 123), the IE. suffix *-tmen-*.

The forms occur as follows :

πυθμήν *Ep.* : *Hes. II. Od.—*Lyr.* : *Solon *Theogn.; *Hipponax; *Anacr.; *Bacchyl. *Pind.—*Tr.* : (lyr.) Aesch.; (dial.) Aesch. Ion. *Soph.—*Com.* : (dial.) 896.—*Hist.* : ———.—*Or.* : ———.—*Phil.* : *Arist. Plat. Theophr.

λιμήν *Ep.* : *Emped. *Hes. *Hymn. II. Od.—*Lyr.* : Theogn. *Crit.—*Tr.* : (lyr.) Eur. *Soph.; (dial.) Aesch. Crit. Eur. Soph.—*Com.* : ———.—*Hist.* : Hecat. Theopomp. Thuc. Xen.—*Or.* : Aeschin. Ant. *Din. *Hyp. Isocr. Lyc. *Lys.—*Phil.* : Arist. Plat.

ποιμήν *Ep.* : Hes. II. Od.—*Lyr.* : Theogn.; *Semon.; Sapph.; Alcman. *Bacchyl. Pind.—*Tr.* : (lyr.) Eur. *Soph.; (dial.) Aesch. Eur. Soph.—*Com.* : (dial.) *Anaxan. *Crat. *Men.—*Hist.* : Xen.—*Or.* : *Dem.—*Phil.* : Arist. Plat.

ἐπιποιμήν *Ep.* : *Od.

*φειτυποίμην*² *Tr.* : (dial.) *Aesch.

ἀντμήν *Ep.* : *Il. *Od.

ὑμήν *Phil.* : Arist. Theophr.

*ῥυμήν*³ *Tr.* : (lyr.) *Eur.

¹ The relation of *ποιμήν* to *πῶν*, Skt. *pāyā-s* 'guardian,' seems to me so evident as to make quite untenable Prellwitz's explanation of the word as a compound.

² On the accent see Lobeck, *Paralipomena* 195, Chandler, *Greek Accentuation* 168.

³ *ὑμέναιος* as early as Il.

ὑποπυθμένες is found in good MSS. of Il. XI, 635, but the editors agree in reading *ὑπὸ πυθμένες*. *ἀρχιποίμην* occurs in NT. *ἄτμην* 'servant,' a word of uncertain etymology, is reported EM. 164.32; cf. *ἄτμενος* Hesych., Eust., *ἀδμενίδες* EM.

STEMS IN -μων-.

Nouns in -μων- are for the most part paroxytones, but a few accented on the final occur in all periods. These are all substantives. *δαιτυμών* is clearly derived from *δαιτίς*. *θηλαμών* (: *θηλή*), *ἀγρεμών* (: *ἄγρα*) and *ἀκρεμών* (: *ἄκρος*) are also secondary. *ἡγεμών* is associated with *ἡγέομαι*, *κηδεμών* with *κῆδω* (cf. *ἀκήδεσα*). Parallels with forms in -μος occur as follows: *χηραμών* Orph. Arg.: *χηραμός*, *σταθμόνες*. *φλιαί* Hesych.: *σταθμός*, *μορμών*: *μόρμοι*. *φόβοι* *κενοί* Hesych. *δεγμών*. *χρόνος* and *δεμών*. *χρόνος* M. Schmidt regards as corruptions of Aramaic *wəṭān* 'time' (Daniel), but the etymological meaning of *χρόνος* 'the taker,' illustrated by Theodectes fr. 9 *ἀλλ' ὁ μυρίος χρόνος | τὰ πάντ' ἀμαυροῖ χυτὸ χεῖρα λαμβάνει*, justifies our associating *δεγμών* with *δέχομαι*; probably also *δεμών* 'the binder' with *δέω*.

The forms occur as follows:

θηλαμών Tr.: Thespis—Com.: Sophron.

ἡγεμών Ep.: Il. Od.—Lyr.: *Mimn. Solon. Theogn.; Pind. *Simon.—Tr.: (lyr.) Aesch.; (dial.) Aesch. Eur. Soph.—Com.: (dial.) *Ar. Dionys. Men.—Hist.: Hdt. Thuc. Xen.—Or.: Aeschin. Dem. Din. Hyp. Isocr. Lyc. Lys.—Phil.: Arist. Plat.

προηγεμών Or.: *Dem.

κατηγεμών Hist.: Hdt.

κηδεμών Ep.: Il.—Lyr.: Theogn.; *Simon.—Tr.: (lyr.) *Aesch. *Soph.; (dial.) *Soph.—Com.: (lyr.) Ar.; (dial.) *Alex. *Men.—Hist.: Xen.—Or.:¹ ———.—Phil.: Plat.

*ἀγρεμών*² Tr.: *Aesch.

*ἀκρεμών*² Lyr.: Simon.—Tr.: (dial.) Eur.—Phil.: *Arist. Theophr.

μορμών Com.: (dial.) Ar.—Hist.: *Xen.

δαιτυμών Ep.: Od.—Lyr.: *Alcm.—Tr.: (lyr.) *Eur.—Com.: (dial.) Strato.—Hist.: Hdt.—Or.: ———.—Phil.: *Arist. Plat.

¹ *κηδεμονία* Hyp. Cognates of *κηδεμών* are similarly infrequent in prose.

² *ἀγρεμών* and *ἀκρεμών* are also reported as paroxytones, but all occurrences of the words are given here without regard to variations in accent.

Paroxytone nouns of agency appear in adjectives in *-μων*, such as *ἴδμων*, *τλήμων*. Of these *στήμων*, *δαίμων*, *πνεύμων*, *ἰχνεύμων*, *γνώμων* are specialized in meaning and used as substantives. The substantival use of *ἄκμων* and perhaps of *τέρμων* (: Lat. *termō*, Ennius), *πλεύμων* (: Skt. *klóman-*) comes from Indo-European times. *μούσμων*, Strabo, the name of a Sardinian animal, is of unknown origin. *ἀρτέμων*, NT., seems to be based on the same noun as *ἀρτάω*, and *ἀγρέμων*, *ἀκρέμων*, also reported oxytone, are similarly formed.

Adjectives of this class are largely compounds, and it is not always possible to say whether a particular form is a determinative compound based on an adjective of agency or a possessive based on a substantive of action.¹ The verbal idea is naturally suggested in those words by the side of which simple nouns of agency are found: thus *πολυθεάμων* (: *θεάμων* Anth.), *ἀνελεήμων* (: *ελεήμων*), *εὐτλήμων* (: *τλήμων*), *ἄειμνήμων* (: *μνήμων*). At other times the assumption is made likely by the occurrence of equivalent forms in *-της*: thus *ἵπποβάμων* with *ἵπποβάτης* Aesch., *τεθριπποβάμων* with *τεθριπποβάτης* Hat., *πολυδέγμων* with *πολυδέκτης* Hymn. On the other hand, compounds of *δαίμων*, *τέρμων*, were certainly felt as possessives, nor can there be any doubt concerning forms in *-αίμων* (: *αἶμα*), *-εἶμων* (: *εἶμα*), *-δέρμων* (: *δέρμα*), *-κύμων* (: *κύμα*). The passive value of other words, e. g. *ὑδατοθρέμμων*, *ἄπλήμων*. *ἄπληστος*, Hesych. leads to the same conclusion. Finally, the second member is felt to be nominal when the verbal idea dominates the first: thus *φιλοθεάμων*, *μνησιπήμων*, *λυσιπήμων* Orph.

The vocalism of the root is the same as in neuters in *-μα*. The normal grade is characteristic of the formation: thus *αὐτορέγμων*, *ἥμων*, *μνήμων*,² *πολυθρέμμων*, *πνεύμων*. The weak grade

¹ *συμφρέδμων*, *ἐπιδμων* Anth., *ὑποθήμων* Hesych., *ἀνεγέρμων* Anth., *ἐπιλήσμων*, *διαγνώμων*, *συγγνώμων*, *ἐπικγνώμων* belong directly to the compound verbs *συμφράσμαι*, etc. Of these there is, of course, no doubt.

² But *ā* in *-βάμων* even in Attic. In II. IV, 433, where the editors read *πολυτάμωτος*, most MSS. have *πολυτάμωτος*, which Cauet, Grundfragen 100, accepts. For *πας*, which must in that case be assumed, Hoffmann, Gr. Dial. II, 484, cites Cret. *παστάς*. Lobeck, Phryn. 428 ff., discusses the occurrences

appears in *φράδμων*, *ἴδμων*, *πυκνάρμων*, *χαρμοσύνη*¹ Plut. (*χαρμόσυνος* Hdt.); with this compare the weak vocalism of the verbs *φράζω*, *ἴδμεν*, *ἀραρίσκω*, *χαίρω*. Roots with dissyllabic forms appear in the long monosyllabic form: *ἐγκλήμων* Anth., *τλήμων*, *ἀκύμων* 'barren'; *τεράμων* is the only exception.² *ἀμύμων* is related to *μῶμος* as *ζύμη* to *ζωμός*; Meister, however, *Sachs. Ges. W.* 1894, II, 153 ff., connects it with *ἀμύνω*. *αἷμων* 'blood-stained' and *αἷμων* 'skilled' are certainly without parallel verb-forms.

The occurrence of futures and σ-aorists with *η* accounts for the *η* of *δαήμων*, *διζήμων* Nonn., *θελήμων* Ap. Rh., *ἐθελήμων*, *βλαστήμων* Nicand., *μαχήμων*; with *ἀλιτήμων* (and *ἀλίτημα* Anth.) we may associate *ἀλιτήμενος*. A suffix *-ημον* might in this way easily come into use, but in primary formations it seems not to have been well established. *δειδήμων* seems to be such a form. *εἰδήμων* Anth., *ψευδήμων* Anth., *ἔθημων* Musae, *πειθήμων* Anth. are doubtful.

Whether these are secondary derivatives from stems in *-εσ-* or not, there can be no doubt of the relation of *ἀδήμων* to *ἄδος* Il., *ἀνθήμων* Nicand. to *ἄνθος*, *ἀνθέω*, *πενθήμων* to *πένθος*, *πενθέω*, *ἄβακήμων*. *ἄλαλος* Hesych. to *ἄβακῆς*, *ἄβακέω*, *ἀφνήμων* to *ἄφνος*, *αἰδήμων* to *αἰδώς*, *αἰδέομαι*.³ Many others are associated with denominative verbs: *θεάμων* Anth., *μειδάμων* Epigr. (Kaibel), *μυκάμων* Epigr., *τεχνήμων* Opp., *γοήμων* Anth., *νεμεσήμων* Nonn., *κανυχήμων* Babr. with verbs in *-άω*, *-άομαι*, *ἐλεήμων*, *νοήμων*, *τηρήμων* Or.

of "Doric *ā*" in Attic. To his list add from nouns in *-μα* *βδάμα* Aesch. (dial.), *πόρπαμα* Eur. (dial.); *θόιναμα*, which is found only in lyric passages, may also be placed here in view of *θoinátw* Eur. (dial.). It is significant that the corresponding verbs show *ā* throughout. So *ἀκρόαμα*, *ἀκροάομαι*, which may be for *-οια-*. With *-βάμων* appears *βῆμα*; of the form in *-ρός* related to *νᾶμα* we cannot be sure, for *ναρός* occurs only in lyric passages, and *τηρός* is not reported until late. *ἐπάμων* Ath. from the *Γλωσσαι* of Clitarchus is evidently related to *ἐπομαι*; for the *α* there is no parallel.

¹ Abstracts in *-οσύνη* so largely belong to adjectives in *-ων* that forms in *-μοσύνη* as well as in *-μοσία* may be cited where those in *-μων* are wanting.

² Cf. *τελαμών* -*ῶνος*.

³ So *αἰσχήμων* (: *αἰσχος*) Anth. Plan. I, 15, unless we should read *αἰσχροήμων* (: *αἰσχροός*).

Sib., ἀρρωστήμων with verbs in -έω,¹ ἰχνεύμων with ἰχνεύω, σεβασμοσύνη Or. Sib. with σεβαζομαι, παιγμοσύνη with παίζω, οἰκτίρων Theocr., with οἰκτίρω. The grammarians assume ζηλέω in explanation of ζηλήμων, and denominative verbs may, but need not, be assumed for φορβάμων Epigr. (: φορβή), παιγνιήμων² (: παιγνία), γηράμων· γράζα (γραία?) Hesych. (: γῆρας), ληθήμων³ Hesych. (: λήθη), δειλήμονες Hesych. (: δειλός). The passive meaning assigned to εὐχήμων· εὐχῆς ἄξιος Hesych. suggests that it was not associated with either εὐχομαι or a denominative based on εὐχή.⁴

Without the assumption of a suffix -σμον- the σ of φράσμων. προσέχων Hesych., ἀφράσμων, λησμοσύνη, ἐπιλήσμων, δρησμοσύνη, χρησμοσύνη, παλαισμοσύνη, κελυσμοσύνη may be explained by the influence of perfects in -σμαι, -σται, aorists in -σθην, but the σ of θεσμοσύνη certainly belongs to the suffix.

The formation of γλάμων is uncertain. The μ may be radical, but the word may for convenience be placed here.

δεκαβάμων *Lyr.*: *Ion.

τετραβάμων *Tr.*: (lyr.) Eur.

πεδοβάμων *Tr.*: (lyr.) *Aesch.

χορταιοβάμων *Tr.*: 601.

ἵπποβάμων *Tr.*: (dial.) Aesch. *Soph.—*Com.*: (lyr.) *Ar.

τεθριπποβάμων *Tr.*: (lyr.) *Eur.

πτεροβάμων *Ep.*: *Emped.

μακροβάμων *Phil.*: *Arist.

τριτοβάμων *Tr.*: (lyr.) *Eur.

λεοντοβάμων *Tr.*: (dial.) *Aesch.

σκηπτοβάμων *Tr.*: (dial.) *Soph.

βραδυβάμων *Phil.*: *Arist.

βραχυβάμων *Phil.*: *Arist.

¹ δηλήμων with the presumably denominative δηλέομαι.

² παιγνήμων Hdn. is probably to be explained in the same way as ὄγεια.

³ Reading ληθημόνεσσι for ληθημόνοισι.

⁴ The development of meaning in τεχνήμων from 'cunning' to 'cunningly made' (Anth. Pal. IX, 504) is easier. Would Kretschmer explain these as possessives, transfers from -ment- to -men-? (Cf. KZ. XXXI, 346).

- ταχυβάμων *Phil.*: *Arist.
 πολυθεάμων *Phil.*: *Plat.
 γλάμων *Com.*: (dial.) Ar. *Eupol.—*Or.*: *Lys.
 πολυπάμων *Ep.*: *Il.
 τεράμων *Phil.*: Theophr.
 ἀτεράμων *Com.*: (lyr.) *Ar.; (dial.) *Ar.—*Phil.*: Plat. Theophr.
 -πράγμων. See compounds.
 οἰκοδέγμων *Tr.*: 594.
 κυμοδέγμων *Tr.*: (dial.) *Eur.
 νεκροδέγμων *Tr.*: (lyr.) *Aesch.
 οἷστοδέγμων *Tr.*: (lyr.) *Aesch.
 πολυδέγμων *Ep.*: *Hymn.
 αὐτορέγμων *Tr.*: (dial?) *Aesch.
 παιγμοσύνη *Lyr.*: *Stesich.
 φράδμων¹ *Ep.*: *Il. *Orac. in Hdt.
 ἀφράδμων *Ep.*: *Hymn.
 συμφράδμων *Ep.*: *Il.
 ὁμοφράδμων *Poet in Plat. Epist. I.
 πολυφραδμοσύνη *Phil.*: *Archyt.
 ἰδμοσύνη *Ep.*: *Hes.
 ῥήμων *Ep.*: *Il.
 μεθήμων *Ep.*: *Il. *Od.
 συνημοσύνη *Ep.*: *Il.
 ἀσυνήμων *Tr.*: (dial.) *Aesch.
 ἐφημοσύνη *Ep.*: *Il. Od. *Hymn.—*Lyr.*: *Pind.—*Tr.*: (lyr.) *Soph.
 δαήμων *Ep.*: Il. Od.—*Lyr.*: Archil.—*Hist.*: *Xen.—*Phil.*: Plat.
 ἀδαήμων *Ep.*: *Emped. Il. Od.—*Lyr.*: *Pind.—*Hist.*: *Hdt.
 ἀδημονέω² *Tr.*: (dial.) *Eur.—*Hist.*: *Xen.—*Or.*: *Dem.—*Phil.*: Plat.
 μελεδήμων *Ep.*: *Emped.
 αἰδήμων³ *Hist.*: Xen.—*Phil.*: Arist.
 δειδήμων *Ep.*: *Il.
 ἐλεήμων *Ep.*: *Od.—*Lyr.*: ———.—*Tr.*: ———.—*Com.*: (dial.) *Ar.
 — *Hist.*: ———.—*Or.*: *Dem. Isocr. *Lys.—*Phil.*: Arist.

¹ φραδμοσύνη Hes.

² ἀδήμων restored by Littré to Hipp.

³ αἰδημοσύνη Zeno.

ἀνελεήμων *Or.*: *Ant.—*Phil.*: *Arist.

ἀνηλεήμων *Com.*: *Nicochares.

-θήμων. See possessive compounds.

πενθήμων *Tr.*: (lyr.) *Aesch.

-απεχθήμων. See possessive compounds.

παιγνιήμων *Hist.*: *Hdt.

ἀλήμων *Ep.*: Od.

ἐθελήμων *Phil.*: *Plat.

δηλήμων *Ep.*: *Il. Od.—*Hist.*: Hdt.

ζηλήμων *Ep.*: *Op.

φιληροσύνη *Lyr.*: *Theogn.

τλήμων¹ *Ep.*: *Batr. *Hymn. Il.—*Lyr.*: *Aesch. *Plat.; *Theogn. *Tyrt.;

*Pind.—*Tr.*: (lyr.) Aesch. Eur. Soph.; (dial.) Aesch. Eur. Soph.—

Com.: (lyr.) Ar.; (dial.) Ar. 386.—*Hist.*: Xen.

παντλήμων *Tr.*: (lyr.) *Eur. *Soph.; (dial.) *Soph.

δυστλήμων *Ep.*: *Hymn.

εὐτλήμων *Tr.*: (lyr.) *Aesch.

πολυτλήμων *Ep.*: *Il. *Od.—*Com.*: (dial.) Ar.

μνήμων² *Ep.*: Od.—*Lyr.*: ———.—*Tr.*: (lyr.) Aesch.; (dial.) Aesch.

*Soph.—*Com.*: (lyr.) Ar.; (dial.) *Ar.—*Hist.*: *Xen.—*Or.*: ———.

—*Phil.*: Arist. Plat.

ἀμνήμων³ *Lyr.*: *Pind.—*Tr.*: (dial.) *Aesch. *Eur. *Soph.—*Com.*:

———.—*Hist.*: ———.—*Or.*: *Ant.—*Phil.*: Arist. Plat. See also

possessive compounds.

ἀειμνήμων *Phil.*: *Arist.

ἱερομνήμων *Com.*: (dial.) *Ar.—*Or.*: Aeschin. Dem.—*Phil.*: *Arist.

ἀφνήμων *Ep.*: *Antim.

νοήμων *Ep.*: Od.—*Hist.*: *Hdt.

ἀνοήμων *Ep.*: Od.

πημοσύνη *Tr.*: (lyr.) Aesch. *Eur.

ἀπήμων *Ep.*: *Hes. *Hymn. Il. Od.—*Lyr.*: Semon. *Theogn.; Pind.—

Tr.: (dial.) *Aesch. *Eur. See also possessive compounds.

παναπήμων *Ep.*: *Hes.

¹ τλημοσύνη Archil.

² μνημοσύνη Il.; Arist. Crates Cratin. Solon Xen. Sapph. Pind.; Eur.; μνημόσυτος Xenophanes; Hdt.; μνημονεύω Cratin.; Thuc.; Aeschin. Dem. Din. Hyp. Isae. Isocr. Lyc.

³ ἀμνημονέω Cerc.; Men.; Thuc. Xen.; Aeschin. Dem. Isae. Isocr. Lyc. Lys.

-πήμων. See possessive compounds.

-ρήμων. See possessive compounds.

χρημοσύνη *Lyr.*: Theogn.—*Tr.*: (lyr.) *Soph. 509. See also possessive compounds.

-σήμων. See possessive compounds.

ἀλιτήμων *Ep.*: Il.

-κτήμων. See possessive compounds.

στήμων¹ *Ep.*: *Batr. *Hes.—*Lyr.*: ———.—*Tr.*: ———.—*Com.*: (dial.) Ar. *Herm. *Men. *Plat.—*Hist.*: *Xen.—*Or.*: ———.—*Phil.*: Arist. Plat.

ἐπιστήμων *Ep.*: *Od.—*Tr.*: (dial.) Eur. *Soph.—*Hist.*: Thuc. Xen.—*Phil.*: Arist. Plat.

ἀνεπιστήμων *Hist.*: Hdt. Thuc. Xen.—*Phil.*: Arist. Plat.

ἄρρωστήμων *Com.*: *Eupol.

μαχήμων *Ep.*: *Il.

-σχήμων. See possessive compounds.

αἶμων 'skilled' *Ep.*: *Il.

αἶμων 'blood-stained' *Tr.*: (lyr.) *Aesch. *Eur. See also possessive compounds.

δαίμων² *Ep.*: Emped. Hes. *Hymn. Il. Od. Parm.—*Lyr.*: *Phocyl. *Plat. Theogn.; Archil. *Solon; Alcm. Bacchyl. *Corinna *Diag. *Philox. Pind. *Telest.—*Tr.*: (lyr.) Aesch. Eur. Soph.; (dial.) Aesch. Chaer. Crit. Eur. Soph. Theod. Xenocl.—*Com.*: (lyr.) Ar.; (dial.) Alex. Anaxan. Ar. *Crat. *Eriph. *Mnes. *Nicol. *Nicostr. Plat. Theop. *Timocl. *Xenar.—*Hist.*: Hdt. *Theop. Thuc. Xen.—*Or.*: Aeschin. *And. Ant. Dem. *Din. Isocr. *Lyc. Lys.—*Phil.*: Arist. Plat. See also possessive compounds.

-είμων. See possessive compounds.

ἄκμων *Ep.*: *Hes. Il. Od.—*Lyr.*: *Pind.—*Tr.*: (lyr.) *Aesch. *Eur. *Soph.—*Com.*: (dial.) *Aristophon *Cratin.—*Hist.*: *Hdt.—*Phil.*: Arist. See also possessive compounds.

βοθρέμων *Com.*: (lyr.) *Ar. See also possessive compounds.

πελειοθρέμων *Tr.*: (dial.) *Aesch. See also possessive compounds.

χιονοθρέμων *Tr.*: (lyr.) *Eur. See also possessive compounds.

πολυθρέμων *Tr.*: (lyr.) *Aesch. See also possessive compounds.

-σκόμμων. See possessive compounds.

¹ στημονίας Cratin.

² δαιμονία Simon.; δαιμόνιος Eupol.; Hyp.; δαιμονίζω Philem.

ἄρμονία *Ep.*: *Hes. *Il. Od.—*Lyr.*: *Ion. Phocyl.; *Lasus Pind. *Pratinas.—*Tr.*: Aesch. Eur. Soph.—*Com.*: *Anaxan. Ar. *Epicr. Pherecr. 348.—*Hist.*: Hdt.—*Or.*: ———.—*Phil.*: Arist. Plat.

*βητάρμων*¹ *Ep.*: Od.

χαρμόσυνος *Hist.*: *Hdt.

-δέρμων. See possessive compounds.

τέρμων *Tr.*: (lyr.) Aesch. Eur.; (dial.) Eur. See also possessive compounds.

ἀσπιδοφέρμων *Tr.*: (lyr.) *Eur.

ἀνοικτίρμων *Tr.*: (dial.) *Soph. See also possessive compounds.

ἀφράσμων *Tr.*: (dial.) Aesch.; Soph.

-χασμων See possessive compounds.

λησμοσύνη *Ep.*: *Hes.—*Tr.*: (lyr.) *Soph.

ἐπιλήσμων *Com.*: (lyr.) *Ar.; (dial.) Ar. *Cratin. *Metag.; *Hist.*: Xen.—*Or.*: *Aeschin. *Lys.—*Phil.*: Plat.

δρησμοσύνη *Ep.*: *Hymn.

χρησμοσύνη *Lyr.*: *Tyrt.—*Hist.*: *Hdt.—*Phil.*: Heraclit.

παλαισμοσύνη *Ep.*: *Il. Od.—*Lyr.*: *Tyrt. *Xenophanes.

-παίσμων. See possessive compounds.

κελευσμοσύνη *Hist.*: *Hdt.

πλεύμων,² *πνεύμων* *Ep.*: *Il.—*Lyr.*: *Archil.; *Alcae.—*Tr.*: (lyr.) *Aesch.; (dial.) *Aesch. Eur. Soph.—*Com.*: (dial.) Ar. *Eub. 633.—*Hist.*: ———.—*Or.*: ———.—*Phil.*: Arist. Hipp. Plat.

ιχνεύμων *Com.*: (dial.) *Eubul.—*Phil.*: Arist.

-κύμων. See possessive compounds.

ἀμύμων. See possessive compounds.

ἀτρύμων. See possessive compounds.

*γνώμων*³ *Lyr.*: Theogn.—*Tr.*: (lyr.) *Aesch.; Soph.—*Com.*: ———.—*Hist.*: *Hdt. *Thuc. Xen.—*Or.*: *Lys.—*Phil.*: Arist. See possessive compounds.

¹ On the lack of aspiration see Wackernagel, *Vermischte Beiträge zur gr. Sprachkunde* 5.

² *πνεύμων* seems to be due to the effort to give meaning to an inherited *πλεύμων*. Eustathius 483.10 declares *πλεύμων* to be the Attic form, but the MS. evidence is conflicting, and editors differ regarding the use of the two words. For Homer, Alcaeus, Archilochus, Euripides, *πν* has strong support. In Sophocles, according to L., *πλ* occurs in two of three passages; for Aristophanes R gives each form in one passage. Hermann adopts *πλ* for Plato; for Aristotle see Bonitz' Index. Cf. Lobeck, *Phrynichus* 305 n., *Pathologiae Elementa* II, 343.

³ *γνωμονικός* Plat., *γνωμοσύνη* Solon.

ἀγνώμων¹ *Lyr.*: *Theogn.; *Pind.—*Tr.*: (dial.) *Aristarch. *Soph.—Com.*:

*Anaxan. *Men.—Hist.*: *Hdt. *Xen.—Or.*: *Aeschin. *Dem.* *Isocr.

*Lyc.—*Phil.*: *Hipp. *Plat.*

συγγνώμων² *Tr.*: (dial.) *Eur.—Hist.*: Thuc. *Xen.—Phil.*: *Arist. *Plat.*

ἀσυγγνώμων *Or.*: *Dem.

φυσιογνώμων³ *Phil.*: Arist.

“Hoc genus universum antiquitus poetis fere attributum est” says Lobeck, *Prolegomena* 160, citing Bekker, *Anecdota* 92.12, and Pollux IV, 11, V, 144, IX, 151. The above statement shows that scarcely any adjectives in *-μων* occur in prose; such substantives, on the other hand, as *δαίμων*, *πλεύμων*, *γνώμων* must have been in general use.

The forms in which a suffix *-μων* might be said to occur may in general best be treated as secondary developments in *-ων*. Thus, precisely as *ἀνδρών* is related to *ἀνήρ*, or *ρόδων* to *ρόδος*, so *κυαμών* is related to *κύαμος*, *κλαυθμών* to *κλαυθμός*. Similarly, *θημών*, *χειμών* may be connected with *θήμα*, *χείμα*. The words on which *λειμών*, *τελαμών* are based and with which *λιμήν*, *τλήμων* are nearly connected, have not survived. The basis of *πλαταμών* is seen in that of *πλαταμώδης*.

STEMS IN *-ματ-*.

Neuters in *-μα* and feminines in *-σις* are the types of nouns of action most freely productive in Greek. In general it may be said that nouns in *-σις* denote processes, nouns in *-μα* results, but the distinction cannot always be made. More precise statements will be made below.

In the case of roots which show variation of the vowel the normal grade is characteristic of nouns in *-μα* as of those in *-μων*: thus *φθέγμα* (: *φθογγή*), *πήγμα* (: *ἐπάγην*), *λείμμα* (: *λοιπός*, *ἐλιπον*), *σπέρμα* (: *σπόρος*, *σπαρτός*), *ρεύμα* (: *ροή*, *ρύσις*). The deflected grade is seen only in *ἄμοργμα*· *σύλλεγμα* Hesych. (cf. *ἀμοργμός*), *οἶμα* (cf. *οἶμος*), *ἄλοιμα* (cf. *ἀλοιμός*), *όχμα*

¹ *ἀγνωμοσύνη* *Eur.*; *ἀγνωμονέω* *Apoll.*

² *συγγνωμοσύνη* *Soph.*

³ *φυσιογνωμονέω* *Dem.*

Hesych. (cf. *ῥχμος*). The reduced form is less rare: *ἐπίταμα* Plut., *ἄγμα* (: *ἄγνυμι*) Plut., *ἄπαγμα* Oribas., *κάταγμα* Hipp., *δάγμα* Nicand., *σύρραγμα* Plut., *ἴθμα*, *κλίμα* Polyb., *ἀνάκλιμα* Apollod., *προσανάκλιμα* Anth., *ἔγκλιμα* Polyb., *ἐπίβαλα* Hesych., *σύμβαλα* Suid., *ἐνταλα* LXX, *διάσταλα* Clem. Al., *ἐπίσταλα*, *ἀπόσταλα* EM., *σφάλμα*, *ῥμμα*, *φθάρμα* LXX, *ἀπόφθαρμα* Hipp., *κάρμα*· *γλεῦκος* Hesych., *ἀπόκαρμα* Iambl., *σάρματα*· *καλλύσματα* Hesych., *πάσμα* (= *πίσμα*) Hesych., *ρύμα* Orph., *ἀπόρρυμα* Eriphan., *χύμα*, *ἀνάχυμα* Nicom., *ἔγχυμα* Galen, Hipp., *παρέγχυμα* Erasistr., *ἐκχυμα* Or. Sib., *ἀπόχυμα* Tim. Locr., *ὑπόχυμα* Clem. Al., *πρόχυμα* Moer.

When, as in the case of *ρέυμα*, *ρύμα*, *χεῦμα*, *χύμα*, both forms occur, the shorter comes into use later. Similarly late are *κάθεμα* LXX, (cf. *κάθεσις*, *κάθετος*), *ἐνεμα* Diosc., *ἄφεμα* LXX, *δέμα* Polyb., *ἄνδεμα* Anth., *θέμα* LXX, *διάθεμα* Sext. Emp., *ἄνθεμα* Theocr., *κατανάθεμα* NT., *παράθεμα* LXX, *κατάθεμα* Just. M., *ἐπίθεμα*, *περίθεμα*, *ἐκθεμα* Polyb., *ἐνθεμα* Theophr., *σύνθεμα* LXX, *ὑπόθεμα* Plut., *πρόσθεμα* Hipp. *πόμα* occurs as early as Pind., *ἐκπομα* Hesych., *πρόπομα* Plut. Long forms corresponding to *δόμα* Def. Plat., *διάδομα* CIG. 1625, *ἐπίδομα* Ath., *ἐνδομα* Galen, *ἀπόδομα* LXX, *ἀνταπόδομα* LXX, do not occur.

The radical vowel of *διάγματα*· *διασκευάσματα* Hesych., *σύναγμα* Hipp., *κάταγμα* is regarded by some as weak, by others as normal. Whichever it is, the vowel of *ἄγω* is of the same grade.

For many roots vocalic variation is lost in Greek. The cognates of *δείγμα*, *ἀνάδειγμα* Anth., *παράδειγμα*, *ἐπίδειγμα*, *ἐνδειγμα*, *ὑπόδειγμα*, *πρόδειγμα* Eccl., *νήμα*, *διάνημα*, *βλέμμα*, *ἀνάβλεμμα*, *ἐμβλεμμα*, *ἀπόβλεμμα*, *πέμμα*, *χρέμμα* Diog. L., *ἐγχρεμμα* Plut., *ἀπόχρεμμα* Hipp., *στέμμα*, *ἀπόσκημμα*, *θέρμα*, *ζέσμα* Galen, *ξέσμα* Anth., *ἀπόξεσμα* Oribas., all have the normal grade. It is presumably the deflected in *οἶδμα* (cf. *οἶδος*). The weak is seen in *φράγμα*, *διάφραγμα*, *παράφραγμα*, *ἐπίφραγμα* Hero Al., *περίφραγμα* Tim. Locr., *ἀντίφραγμα* Plut., *ἐμφραγμα*, *πρόφραγμα*, *βρύγμα*, *ἄλμα* Lycophr., *ἄλμα*, *ὑπέραλμα* Artem., *παλματίας*, *ψάλμα* Anth., *διάψαλμα* LXX, *σύμφαλμα* Eccl., *ὑπόψαλμα* Eccl., *πρόψαλμα* Eccl. *κάμμα* Nicocl., *γράμμα*, *διάγραμμα*, *παράγραμμα*, *σύγγραμμα*,

ἐπίγραμμα, περίγραμμα Luc., ἀντίγραμμα Luc., ὑπόγραμμα, πρόγραμμα, ἄρμα Hipp., διάρμα Polyb., ἔξαρμα Hipp., ἔπαρμα, πάραρμα Galen, πρόσαρμα Hipp., ἄρμα, χάρμα, κατάχαρμα, ἐπίχαρμα, ἔκδυμα Anth., ἔνδυμα LXX, ἐπένδυμα Plut., ὑπένδυμα Anth., ὑπόδυμα Cael. Aur., πλύμα, ἀπόπλυμα Diod., and their cognates.

A root in dissyllabic form appears only in ἔρυμα and perhaps ἔλυμα, εἴλυμα. In all other instances the long monosyllable is found: κρᾶμα Tim. Locr., σύγκραμα, βλήμα, παράβλημα, κατάβλημα Hipp., μετάβλημα Manetho, ἐπίβλημα, περίβλημα, ἀμφίβλημα, ἔμβλημα Philo, σύμβλημα LXX, πρόβλημα, ὑπέρβλημα Archimed., ἀνάκλημα Julian, ἔγκλημα, ἐπὶκλημα, πλήμα Hesych., ἀνάτλημα Suid., τμήμα, περίτμημα, ἔκτμημα, ἔντμημα, ἀπότμημα, τρήμα, περιτρήμα Philo Byz., πτήμα Suid., εἰσπτήματα (definition of εἰσαφάσματα) Hesych., θύμα, ἔκθυμα, πρόθυμα, κύμα, κολόκυμα, ῥύμα, παράρρυμα, τρύμα Schol. Ar., φύμα, ἔκφυμα Hipp., πρόσφυμα Rhet., βρώμα, διάβρωμα Strabo, κατάβρωμα LXX, ἔβρωμα, ἔμβρωμα Diosc., τρώμα (Ionic),¹ ἔκτρωμα, στρώμα, κατάστρομα, ἐπίστρομα Achmes, περίστρομα, ὑπόστρομα. Here also σκλήμα Galen, ῥήμα, ἀνάρημα· κήρυγμα Hesych., ἐπίρρημα, ἀπόρρημα, πρόρρημα Hipp., πρόσρημα, χρήμα should perhaps be placed. πτώμα (cf. πτώσις) may be compared with γνῶμα, in which the leveling is Indo-European.

The relations of the radical vowel in βάγμα, μάγμα Galen, περικατάμαγμα Hesych., ἔκμαγμα Poll., αὐτέκμαγμα, κροκόμαγμα Diosc., ἀπόμαγμα, νάγμα Joseph., σάγμα, ἐπίσαγμα, τάγμα, διάταγμα Diod., ἐπίταγμα, ἀντίταγμα Diod., σύνταγμα, ἀπόταγμα Iambl., πρόταγμα Diod., πρόσταγμα, στάγμα, ἐπίσταγμα Galer. Lex., διόσφαγμα, ἀπόσφαγμα Ael., ὑπόσφαγμα, πρόσφαγμα, ἄμμα, κάθαμμα, περιάμμα Polyb., ἄναμμα Plut., ἔναμμα Plut., σύναμμα, ἔξαμμα Plut., ἔφαμμα Polyb., βάμμα, ἔμβαμμα, σκάμμα, βλάμμα Plut., ῥάμμα (: ῥαίνω) Apollod., ῥάμμα (: ῥάπτω), διάρραμμα Plut., are uncertain.

If θωύμα, τρωύμα are to be accepted as genuine,² we must recognize in them a deflected vowel corresponding to the reduced

¹ On the reading τρωύμα see Smyth, Ionic Dialect 189, 230.

² See Smyth, Ionic Dialect 189, 230.

ου of θαῦμα, τραῦμα. With the latter forms must be placed καῦμα, κατάκαυμα Hipp., ἔγκαυμα, ἐπίκαυμα Galen, ἔκκαυμα, ὑπέκκαυμα, πρόσκαυμα LXX, κλαῦμα, ἀπόκλαυμα Arr.

χναῦμα (cf. χνόος) seems to be due to χναῖω, and the vocalism of διάπαυμα, ἀνάπαυμα, κατάπαυμα, θραῦμα is the same as that of παύω, θραῖω.

Many verbs without vocalic presents have in other tenses forms with η. In such cases the nouns of action end in -ημα: βόσκημα with βόσκω, βοσκήσω, ἐβοσκήθην, βοσκητέον, and similarly μινύθημα¹ Hipp., θέλημα, μέλημα, ὀφείλημα, μέλλημα, βούλημα, ὠδίνημα Eumath., ἀλέξημα, αὔξημα Hipp., ὑπεραύξημα Galen, ἔψημα, ἐνέψημα Aretae., συνέψημα Galen, ἀφέψημα Diosc., ἐναφέψημα Aretae., and δέημα, οἶημα Plut. In the following also the η-forms prevail over the varying present types: φάγημα Demetr., προσφάγημα Aesop, μάθημα, ἀπομάθημα Hipp., πάθημα,² προπάθημα Hesych., αἰσθημα, ἐπαίσθημα Epicur., ὀλίσθημα, παρολίσθημα Eccl., ἔχθημα Phot., ἀπέχθημα, ἀπολάκημα· ῥίπισμα Hesych., ὄφλημα, δράμημα, εὔρημα, ἀνέυρημα Paus., ἐξεύρημα, παρεύρημα Paus., ὑφεύρημα Epiphan. The influence of the aorist passive is evident in ἥσθημα, ἐλελίχθημα Hesych., ῥύημα Galen.

No verbal forms with η can be cited for ἄγημα,³ θέλγημα Suid. (cf. θέλγητρον Eur.),⁴ στέργημα (cf. στέργηθρον Aesch.), ἱζήμα Strabo, ἐνίζήμα Clem. Al., θύημα⁵ Timae. Lex., ἄλφημα CIG. 2266 (cf. ἄλφημα Gloss.), τεύχημα.

From denominative verbs in -έω nouns in -ημα are formed with great freedom, θάμβημα Manetho from θαμβέω (: θάμβος), φόβημα from φοβέω (: φόβος), λαλάγημα from λαλαγέω (: λάλαξ,

¹ Veitch cites μινυθένω from Hipp. III, 330; elsewhere only μινύθω occurs.

² Only παθητός can be cited. For τράγημα, ἀποτράγημα Hesych., θίγημα Anth., ἄδημα· ἄδος, ψήφισμα, δόγμα Hesych., ἰδημα· δραμα Hesych., which agree in vocalism with the second aorists τραγεῖν, θιγεῖν, ἀδεῖν, ἰδεῖν, no forms with η occur.

³ Doric, equivalent to ἡγημα according to Lobeck, Paralipomena 447. Cf. ἀγήτωρ· ὁ τῶν Ἀφροδίτης θυηλῶν ἡγούμενος ἱερεὺς ἐν Κύπρῳ Hesych.

⁴ θέλγημα occurs in Hesych., θέλκητρον in Soph.

⁵ θύωμα is from θυόω; θύαμα Hesych. and θύημα may be from denominative verbs in -άω, -έω.

λαλαγή), πλατάγημα Theocr. from πλαταγέω (: πλαταγή) and similarly πατάγημα, ἄλγημα, μόγημα Nicet., στύγημα, κελάδημα, οἶδημα, ἄνθημα· ἐξάνθημα Hesych., ἐξάνθημα, ἐπάνθημα Iambl., πένθημα, πόθημα Hesych., ἐπιπόθημα Aquila, ἔσθημα, ἐρεύθημα Galen, μύθημα Theod. Prodr., παραμύθημα Phot., μόχθημα, θάκημα, οἶκημα, διοίκημα Hesych., ἄσκημα (ἀσκέω from ἀσκός ?), δίσκημα, λάλλημα, ὠφέλημα (ὠφελέω from ὄφελος ?), ἐπωφέλημα, προσωφέλημα, θυήλημα, ἄθλημα, ὕθλημα Gloss., ἀπείλημα, ὁμίλημα, πῖλημα, φίλημα, καταφίλημα Philo, ἐγκύκλημα, παρεγκύκλημα, ἐκκύκλημα Poll., εἰσκύκλημα Poll., ἄντλημα Plut., ἐξάντλημα Aretae., ἐπάντλημα Diosc., προσάντλημα Galen, κατάντλημα Diosc., ὄτλημα Hesych., αὔλημα, προαύλημα Hesych., ἐκκαύλημα Galen, θρύλ(λ)ημα LXX, ὄχλημα Sext. Emp., παρενόχλημα Philo, πώλημα CIG. Sic. et It. 430, ἀμπώλημα Tab. Heracl., ἀρώμημα, μίμημα, ἀπομίμημα, χραίσμημα Nonn., κόσμημα, ἐπικόσμημα Eccl., περικόσμημα Eccl., προκόσμημα Diog. L., προσκόσμημα CIG. 1104, 3080, ἐξουθένημα LXX, τιθήνημα, σκήνημα,¹ θρήνημα, ῥίνημα,¹ πόνημα, διαπόνημα, φρόνημα, καταφρόνημα, γειτόνημα, ἀρχιτεκτόνημα Luc., ὦνημα CIG. 82, κρινώνημα, φώνημα, ἀναφώνημα Plut., ἐπιφώνημα Demetr. Phal., ἐκφώνημα Eccl., ὑποφώνημα Eccl., προσφώνημα, νόημα, διανόημα, κατανόημα, ἐπινόημα, ὑπονόημα Hipp., λύπημα, δούπημα Or. Sib., κτύπημα, βάρημα Byz., φλυάρισμα Dion. H., παραφλυάρισμα Eccl., ὄμβρημα LXX, προτέρημα Polyb., καρτέρημα, ὑστέρημα LXX, λήρημα, παραλήρημα Dio C., τήρημα Apollon., παρατήρημα Dion. H., λοιδόρημα, κόρημα, περικόρημα EM., ιστόρημα Anacreont., φόρημα, διαφόρημα LXX, ἐπιφόρημα, περιφόρημα Gloss., ἐκφόρημα Poll., συμφόρημα Philo, προσφόρημα, μέτρημα, καταμέτρημα, ἀπομέτρημα Gloss., οἰστρημα, οὔρημα, μαρτύρημα, ὥρημα Hesych., δώρημα, αἰώρημα, ἐναιώρημα Hipp., ἀπαιώρημα Hipp., χώρημα Galen, διαχώρημα Hipp., ἀναχώρημα, συγχώρημα Polyb., ὑποχώρημα, προχώρημα LXX, μίσημα, νόσημα, ἐκθάρσημα Plut., πάτημα LXX, καταπάτημα LXX, περιπάτημα Hesych., ἀποπάτημα, κράτημα Galen, αἴτημα, ἀπαίτημα M. Anton., κέντημα, κατακέντημα, προκέντημα Clem. Al., κρότημα, συγκρότημα Greg. Nyss., ἀποκρότημα Strabo, μύημα Eccl.,

¹ This might as well be connected with the denominative in -άω.

διαπύημα, παραπύημα Hipp., περιπύημα Hipp., ἐκπύημα, ἐμπύημα,¹ ψόφημα Epiphan., ἰάχημα, ἥχημα, περιήχημα Iambl., ἐνήχημα Iambl., ἀπήχημα, παρήχημα Suid., στοίχημα Byz., ὄχημα, αὐχημα. To these may be added ἐρύθρημα Greg. Nyss., connected with ἐρυθραίνω. So μελέδημα, ἐρύθημα, ἀλίτημα Anth., are connected with presumably denominative verbs in -αίνω, and only ἀκολασταίνω can be cited for ἀκολάστημα.

The following are based on derivatives in -έω from compounds, for the most part possessive: μεσολάβημα Eust., ἀσέβημα, δυσσέβημα Dion. H., εὐσέβημα, δικαιοπράγημα, κακοπράγημα Eccl., συγκακοπράγημα Nicet., ἀδικοπράγημα Stob., καινοπράγημα Eust., δυσπράγημα Nicet., εὐπράγημα App., χορήγημα Plut., παραχορήγημα Poll., ἐπιχορήγημα Ath., στρατήγημα, ἀντιστρατήγημα Math., ἀλόγημα Polyb., γεναλόγημα Eust., ψευδολόγημα Schol. Ap. Rh., λιθολόγημα, ἀνθολόγημα Eust., μυθολόγημα, φυσιολόγημα, μιμολόγημα Epiphan., ψαλμολόγημα Eccl., ὁμολόγημα, χρησολόγημα Tzetz., σεμνολόγημα Sext. Emp., ὕμνολόγημα Eccl., προτεχνολόγημα Steph. B., ἀπολόγημα, κομπολόγημα Byz., ληρολόγημα Eccl., ἀστρολόγημα Tzetz., μωρολόγημα, στρατολόγημα Nicet., βαπτολόγημα Eccl., ψηφολόγημα Gloss., βραχυλόγημα Tzetz., ἐνάργημα, καλλίεργημα Eus., ἐνέργημα Polyb., συνέργημα Polyb., δυσέργημα Diosc., μυθούργημα Gramm., σκαιούργημα Tzetz., ῥαδιούργημα Dion. H., δημιούργημα Zaleuc., τελεσιούργημα Polyb., ἀνοσιούργημα Philo, κακούργημα, χαλκούργημα Joseph., αλούργημα Liban., μελούργημα Eccl., ἀμπελούργημα Poll., πανούργημα, τεχνούργημα Eumath., ὑπούργημα, ἱερούργημα Joseph., χειρούργημα, δραματούργημα Hesych., θαυματούργημα Heliod., τερατούργημα, ἀρρητούργημα Tzetz., λειτούργημα Plut., πλαστούργημα Eccl., ἀριστούργημα Byz., αὐτούργημα Dio C., φυτούργημα Athanas., στιχούργημα Schol., Lyc., γεώργημα, παιδαγωγόγημα Clem. Al., χειραγωγόγημα Schol. Eur., μυσταγωγόγημα Theod. Stud., σκευαγωγόγημα Nicet., ψυχαγωγόγημα Tzetz., ἀπαυθάδημα Dio Chrys., τραγώδημα Eumath., θεσπιώδημα Clem. Al., μελῳδήμα Plut.,

¹ The verbs on which these five nouns are based are more probably compounds of *πύεω, from which πύσις is formed, than denominatives based on compounds.

ἐπιμελέζημα Schol. Theocr., χρησμέδημα Cyrill., κωμώδημα, θρηνέδημα Schol. Soph., ψαλτέδημα Eccl., ραψέδημα Cyrill.,¹ παρασπόνδημα Polyb., ἀνδραγάθημα Plut., τληπάθημα Schol. Aesch., κενοπάθημα Sext. Emp., προπάθημα Hesych., ἡδυνάθημα Anth., βοήθημα, παραβοήθημα Math., ἐπακολουθημα Plut., παρακολουθημα Plut., λογοποίημα, εἰδοποίημα Theol. Arithm., μυθοποίημα Plut., ἰδιοποίημα Gloss., μηχανοποίημα Salust., χαροποίημα Zonar., σκευοποίημα, ὄψοποίημα LXX, μνησικακήμα East., ἀδίκημα, ἐκδίκημα Dion. H., φιλονείκημα Phot., συνοίκημα, παροίκημα Eccl., δωροδόκημα, ὑπερσάρκημα Med., πλημμέλημα, μεσεμβόλημα Scholl., λιθοβόλημα Theod. Prodr., φωτοβόλημα Manass., βουκόλημα Babr., ἀποβουκόλημα Damasc., ὄνειροπόλημα Clem. Al. πυρπόλημα, ναυστόλημα, ἀσχόλημα Greg. Nyss., ἱεροσύλημα LXX, δυσφήμημα Plut., φιλοτίμημα Plut., περιδόμημα EM., πυργοδόμημα Byz., οἰκοδόμημα, περιοικοδόμημα CIG. 2561b. ἐποικοδόμημα Clem. Al., παροικοδόμημα, ἀνόμεμημα Diod., παρανόμεμημα, οἰκονόμεμημα CIG. 2737a, κληρονόμεμημα Luc., ἀστρονόμεμημα Timon, εὐνόμεμημα Chrysipp., διχοτόμημα LXX, κερτόμημα Nicet., ἐπικερτόμημα Demetr. Phal., ἐπιθύμημα, ἐνθύμημα, ἐπενθύμημα, λιποθύμημα Tzetz., μεσουράνημα Sext. Emp., ἀντιμεσουράνημα Sext. Emp., ἀσθένημα, φιλοξένημα Theod. Prodr., παροίνημα Plut., ἐμπαροίνημα Longin., διακόνημα, ἀσχημόνημα Nicet., εὐσχημόνημα Stob., εὐδαιμόνημα Luc., ματαιοπόνημα Iambl., φιλοπόνημα Phot., συμφρόνημα Theod. Stud., φιλοφρόνημα Aeschin., κενοφρόνημα Epiphan., σωφρόνημα, κακοτέχνημα Joseph., φιλοτέχνημα Cicero, χειροτέχνημα Babr., κλεπτοτελώνημα Byz., παροψώνημα, ἀδόξημα Plut., ἀνόνημα Stob., παρανόνημα Themist., περινοηματικός Stob., ἐννόνημα, ἀγνόνημα, οἰνοχόνημα Plut., δημοκόπημα App., ἀτόπημα Sext. Emp., ὑποτόπημα Byz., ἐπιδόρπημα Poll.,² δυσώπημα Joseph., καλλιέρημα Hesych., δυσημέρημα Schol. Il., εὐημέρημα Polyb., ἀκλήρημα Diod., δυσκλήρημα Polyb., ναυκλήρημα Tzetz., εὐκλήρημα, ἐξάρθρημα Hipp., παράρθρημα Galen, εὐκαίρημα Stob., ἐγχείρημα, ἐπιχείρημα, ἐκχείρημα· τόλμη Hesych., ψευδηγόρημα Cyrill., συνηγόρημα Dio C., ἀπηγόρημα, παρηγόρημα, μακρηγόρημα Tzetz., προσηγόρημα,

¹ For ραθώδημα· ψεύσμα Hesych., Schmidt suggests ραψώδημα or ραβδώδημα.

² VI, 102; al. ἐπιδορπίσματα.

κατηγόρημα, παρακατηγόρημα Rhet., συγκατηγόρημα Log., απόρημα, διαπόρημα, έπαπόρημα Eccl., εὐπόρημα Alcidas, ἀχθοφόρημα Nicet., κλοποφόρημα Hdn., καρποφόρημα Eust., πληροφορόρημα Gloss., χοιροφόρημα Hesych., πρωτοφόρημα Longus., τελεσφόρημα Schol. Synes., δορυφόρημα Plut., ἀκύρημα· ἀτύχημα Hesych., ἀμύρημα· ἀτύχημα Hesych. (: ἄμοιρος), οἰκούρημα, φρούρημα, ἐπικούρημα, ζωπύρημα Schol. Ar., ὀλιγώρημα, θεώρημα, σκαιώρημα Poll., τιμώρημα, ἀντιτιμώρημα Schol. Lyc., σκευώρημα, ταλαιπώρημα Phalar., στενοχώρημα Hesych., ἀξιοκράτημα Zonar., ἀντιστάτημα Nicet., ζυγιστάτημα Eudoc., εὐεργέτημα, ἀντενεργέτημα Hesych., ἀθέτημα LXX, νομοθέτημα, ἀστροθέτημα Suid., ψηφοθέτημα Gloss., νουθέτημα, δυσπέτημα LXX, ἀποδυσπέτημα Schol. Luc., ὑπνέτημα, ἀμφισβήτημα, ἀτάκτημα Stob., εὐτάκτημα Stob., πλεονέκτημα, καχέκτημα Nicet., συκοφάντημα, ἀναισχύντημα, χρησιμοδότημα Eumath., ἐγκότημα Hesych., ἀβλέπτημα Polyb., δυσαρέστημα Antyll., δυσχρήστημα Cicero, εὐχρήστημα Cicero, χρεώστημα Phot., ἀρρώστημα, θεοκλύτημα Theod. Prodr., σκιαγράφημα, λογογράφημα Rhet., ψευδογράφημα, πινακογράφημα Eust., στηλογράφημα Manass., συμβολογράφημα Eust., χειρογράφημα Phot., πλαστογράφημα Pandect., ζωγράφημα, φιλοσόφημα, ἐφιλοσόφημα Greg. Naz., μονομάχημα Eust., ναυμάχημα Eumath., ξενοδόχημα Nicet., ἀστόχημα Plut., εὐστόχημα Diog. L., τριηράρχημα, ἐπιτριηράρχημα, συντριηράρχημα Inscr. in Böckh's *Seewesen*, σιτάρχημα, κενεαύχημα Eust., μεγαλαύχημα Philo, τροπαιούχημα Nicet., τημελούχημα Nicet., κληρούχημα App., τοιχωρύχημα Suid., ἀτύχημα, δυστύχημα, εὐτύχημα.

The following are from verbs for which no nominal basis occurs, but which may yet be regarded as denominative: θάημα Theocr., ἀλίσγημα NT., προσκυλίνδημα Synes., πόρθημα Plut., ποίημα, παραποίημα Hipp. (?), προσποίημα, δήλημα, κήλημα, χήνημα· καταμώχημα Hesych. (cf. χηνῆσαι), δόνημα Luc., μουσοδόνημα, στέρημα, ἀθρήματα· δῶρα . . . ταῖς γαμουμέναις¹ Hesych., περιαιρήμα Schol. Ar., παραίρημα, ἀφαίρημα· ἀνάθημα Hesych., ζήτημα, ἐπιζήτημα Clem. Al., ὄρχημα, ὑπόρχημα. Parallel to κύρημα Phot., συγκύρημα Polyb., κύημα, ἐπικύημα, ἀποκύημα Eccl., φύημα

¹ ὁπτήρια is similarly defined.

Hipp. (?), *ρόφημα*, *ἐπιρρόφημα* Alex. Trall. are *κυρμα*, *σύγκυρμα* Boiss. Anec., *κύμα*, *φύμα*, *ρόμμα* Galen Lex.; corresponding verbs in *-έω* and *-ω* occur, the former being possibly denominative.¹

The verbs underlying *ῥῆγμα* LXX, *δίηγμα* Polyb., *παραδιήγμα* Philo, *περιηγηματικός* Rhet., *ἐπεξηγηματικός* Schol. Plat., *εἰσήγμα*, *ἀφήγμα*, *ῥῆγμα* Oribas., *περιήθημα* Diosc., *ἀπήθημα* Galen, *παρήθημα* Galen, *ῶθημα*, *ἔλκημα*, *δόκημα*, *ἄλημα*, *εἴλημα* Hipp., *περιείλημα* Poll., *ἀνείλημα* Hipp., *ἐνείλημα* Joseph., *κίνημα*, *διακίνημα* Hipp., *ἀνακίνημα* Hipp., *παρακίνημα* Galen, *μετακίνημα* Hipp., *συγκίνημα* Sext. Emp., are probably not denominative; *προσκυνέω*, from which comes *προσκύνημα*, is certainly not.

τηλαύγμα LXX is connected with *τηλαυγής*, *λοίσθημα*. *τέλος* Hesych. with *λοῖσθος*, (*ψ*)*εἴματα*. *παίγνια* Hesych. with *ψιά*. *χαρά*, *παίγνια* Hesych., *παιδαριήματα*. *παιδάρια* Hesych. with *παιδάριον*, *χοιρήμα*. *χοιρίδιον* Hesych. with *χοιρίον*, *ἐριφήματα*. *ἔριφοι*. *Λάκωνες* Hesych. with *ἐρίφιον*, *πάλημα* Nicand. (*παλημάτιον* Ar.) with *πάλη*, *ἀγελημα*. *κατ' ἀγελην* Hesych. with *ἀγέλη*, *βήλημα*. *κώλυμα* Hesych. (*β* = *φ* ?) with *φῆλος* (?), *μάσθλημα* with *μάσθλη* Hesych., *ῥλημα* with *ῥλη*, *οῦλημα* Gloss. with *οὔλαί*, *ἱφλημα*. *τραῦμα* Hesych. with *σιφλόν*. *πηρόν* Hesych., *βρίμημα*² Anth. with *βρίμη*, *νομήματα*. *δικαιώματα* Hesych. with *νόμος*, *δρόμημα* with *δρόμος*, *περιδόμημα* EM. with *δόμος*, *πράμνημα* Poll. with *πράμνη*, *ρίπημα* Hesych. with *ρίπη*, *γλώσσημα* with *γλώσσα*, *προβατήματα*. *πρόβατα* Hesych. with *πρόβατον*, *ἀγρετήματα*. *τα ἀγ<ο>ρευόμενα τῶν παρθένων*. *Λάκωνες* Hesych. with *ἀγρεταί* Hesych., *κήτημα* (?) Diph. with *κῆτος*, *πότημα* 'draught' Hipp. with *ποτόν*, *ἰχθυήματα* Hipp. with *ἰχθίς*,³ *καρυνήματα*. *κάρνα*. *Λάκωνες* Hesych. with *κάρνον*, *παρώμφημα*. *παρωνυμίασμα* Hesych. with *ὀμφή*, *τρόφημα* Hipp. with *τροφή*, *λέσχημα* Hipp. with *λέσχη*, *ῥφημα* Plut., *ἐπόψημα* CIGS. I, 2712, *παρόψημα* Ath., *προσόψημα* Diosc. with *ῥψον*. The intermediate verbs are

¹ *κύος* is found in Ar.

² The meaning of *βρίμημα* separates it from *βριμάομαι*, with which, on the other hand, it is natural to connect *βρίμημα*. *ἐπιπληξίς* Hesych., notwithstanding *βρίμη*. *ἀπειλή*. *ἐμβρίμημα* is certainly derived from the compound verb; *δρηγμα* Schol. Soph. is perhaps also better taken with the verb.

³ *ἰχθυάω* can have had no influence.

not recorded. In some instances they may have been in use, but in others their existence is very unlikely. ἤλημα 'reservoir' (?) Andania (Cauer 47) is unexplained; Sauppe reads πλήμα.

From denominative verbs in -άω, -άομαι¹ come λώβημα Epiphan., τρύγημα Tim., μειδημα, χλιδημα, θέαμα, σπάθημα· πύκνωμα Hesych., μειδιάμα Plut., ὑπομειδιάμα Boiss. Anec., θυμίαμα, ἐπιθυμίαμα, ἱποθυμίαμα Hipp., ἀνίαμα Byz., μηνίαμα LXX, κονίαμα, γειντίαμα Hesych. (in explanation of γειτόνημα), κοπίαμα Eust., ἀροτρίαμα Schol. Ar., γαυρίαμα LXX, ἀγαυρίαμα LXX,² πυρίαμα, φυσίαμα, αἰτίαμα, ἐστίαμα, ὄγκημα Gloss., πελέκεμα Galen, ἀποπελέκεμα Hesych. (in explanation of λατύπη), λήκημα, νίκημα Polyb., κατανίκημα Theodoret., ἐκνίκημα Eust., νάρκημα Galen, μώκημα LXX, καταμώκημα (definition of χήνημα) Hesych., παιπάλημα,³ σπατάλημα Anth., τίλημα EM., ἀμίλλημα, κόλλημα, ἀνακόλλημα Diosc., παρακόλλημα, ἐπικόλλημα, ἀπαιόλημα, ἐμπόλημα, σύλημα Theod. Prodr., παλάμημα Ael., βρίμημα· ἐπίπληξις Hesych., ἐμβρίμημα LXX, τίμημα, ἐπιτίμημα, ἀντιτίμημα Hesych., ἀποτίμημα, προστίμημα, τόλημα, παρατόλημα, ὄρημα, παρόρημα Joseph., χάσμημα, μώμημα LXX, βυκάνημα App., πλάνημα, ἀποπλάνημα (definition of ἀπαίολημα) Hesych., δαπάνημα, μηχάνημα, ἐπιμηχάνημα Hippodam., ἀντιμηχάνημα Polyaeen., θοίναμα, ποίημα, ἀπορρίνημα Daphitas, μερίνημα, γέννημα (πρωτογέννημα LXX), ἐπιγέννημα, ἀπογεννημα Ael., περόνημα Theocr., ἐμπερόνημα Theocr., ὀδύνημα Hipp., εὔνημα, τέχνημα, ἐπιτέχνημα Ael., βόαμα, ἀναβόαμα, ἐπιβόαμα, ἐμβόαμα Eust., ἀγάπημα,⁴ πόρπαμα, ἐπιπόρπαμα, περιπόρπημα Cyrill., ἐμπόρπημα· ὑφάσματος εἶδος Hesych., τρύπημα, παρατρύπημα Procl., ἐκτρύπημα Theophr., πέραμα Byz., διαπέραμα Ptol., ἐκπέραμα, γήραμα Schol. Arat., ἐγγήραμα Cic., θήραμα,⁵ πείραμα Eccl., σπείραμα, ὄραμα, παρόραμα Plut., ἥσσημα LXX, λύσσημα, ῥύσσημα Phot., φύσσημα, ἀναφύσσημα, καταφύσσημα Eccl., ἐκφύσσημα Poll., ἐμφύσσημα, προσφύσσημα Greg. Nyss., ἀπάτημα

¹ *δελεάω does not occur, and δελέαμα Suid. should perhaps be δελέασμα.

² *ἀγαυριάω is not in the lexicons, but was surely used. Cf. γαυριάω.

³ παιπαλῶ occurs in Hesych. and Suid.

⁴ ἀγάπη occurs first in LXX, and ἀγαπάω, instead of being formed from it, was perhaps its source.

⁵ Should καίραμα . . . ἀμφίεσμα Hesych. be emended to καίρωμα ?

Anth., ἐξαπάτημα EM.; μελέτημα, ἐμμελέτημα Anth., διαίτημα, ἐνδιαίτημα Dion. H., συνάντημα LXX, ἀπάντημα, κατάντημα LXX, βρόντημα, παρεγγύημα Aristid., μεσεγγύημα, ἐπάφημα Diog., φληνάφημα Eur. Epist., σκαρίφημα Schol. Ar., τρύφημα, ἐντρύφημα LXX, βλήχημα Basil., βρύχημα.

The verbs underlying the following are also pretty certainly denominative: πήδημα, ἀναπήδημα Eust., ἐκπήδημα, συμπήδημα (definition of σύναλμα) Hesych., κνύζημα, ἱαμα, ἀγαλλίαμα LXX, προσδόκημα, κύκημα· τάραχος Hesych., μύκημα, κοίμημα, (σ)κορδίνημα Hipp., αἰόνημα Dio C., καταιόνημα Ael., ἀκρόαμα, φύραμα, προφύραμα, μάσσημα, διαμάσσημα Diosc., ἄρτημα, ἐξάρτημα Iambl., ἀπάρτημα Greg. Nyss., παράρτημα Luc., προσάρτημα Clem. Al., σκίρτημα, κατασκίρτημα Eust., ἐπισκίρτημα Nonn., κυβίστημα Luc., ἐρώτημα, ἐπερώτημα, ψηλάφημα, προψηλάφημα, λώφημα (definition of λῶφαρ) Hesych.; probably also the basis of κάλαμα· ὄγκος Hesych. (cf. καλάζει· ὀγκοῦται). The verb is probably not denominative in case of πότημα; certainly not in the case of διέραμα Plut., ἐξέραμα NT. A denominative from ἔδρα may be assumed for ἔδραμα Epidaurus (Collitz 3339).

Denominative verbs in -εύω, -εύομαι yield τύμβευμα, πρέσβευμα, κύβευμα Theod. Prodr., μάγευμα, στράγγευμα Plut., πανούργευμα LXX, κλάδευμα Gloss., στρατοπέδευμα Diod., κήδευμα, ἐπιτήδευμα, κατεπιτήδευμα Longin., παιδευμα, ἐκπαιδευμα, προπαίδευμα Philo, παγίδευμα² Eust., ὄδευμα Strab., μεθόδευμα Eust., προσόδευμα Theod. Met., ἀφόδευμα Geop., χόρδευμα, πέζευμα Eust., κακοήθευμα Plut., προμήθευμα Nicet., πλίνθευμα, μύθευμα, μαίευμα, ἀστείευμα Eust., ἀλίουμα Strab., ταμίουμα, νεανίουμα, βλάκευμα Eust., κολάκευμα, σκυλάκευμα Anth., φαρμάκευμα Nicet., κοβαλίκευμα,¹ φυσίκευμα Tzetz., χάλκευμα, ἀρέσκειμα Plut., θρήσκειμα Eccl., δίσκειμα Tzetz., καρύκευμα Basil., κηρύκευμα, ἐπικηρύκευμα, νωγάλευμα, σάλευμα Artemid., κιβδήλευμα, καπήλευμα Eust., χήλευμα, σμίλευμα, ἀποσμίλευμα Suid., προπόδευμα, σκύλευμα, βούλευμα, μεταβούλευμα Symm., ἐπιβούλευμα, συμβούλευμα, προβούλευμα, δούλευμα, πώλευμα Max. Tyr., φώλευμα Byz., χώλευμα

¹ κοβαλικεύω in EM. and Suid. *κοβαλίκός does not occur. Cf. κόβαλος.

² Or παγίδωμα.

Hipp., θαλάμευμα, πόρθμευμα, φρονίμευμα Stob., νόμευμα, προνόμευμα Nicet., ζώμευμα, μαγγάνευμα, πρυτάνευμα Byz., ὀρφάνευμα, ἄγνευμα, λάγνευμα Hipp., παρθένευμα, ἐρμήνευμα, παρερμήνευμα Epiphani., ἐφερμήνευμα Theod. Prodr., δίνευμα, ἀλαζόνευμα, ἡγεμόνευμα, μνημόνευμα, ἀπομνημόνευμα Xen. (title), γειτόνευμα Aretae., ἀρχιτεκτόνευμα Math., φόνευμα, πόρνευμα Psell., τórνευμα Diosc., κίνδυνευμα, παρακινδύνευμα Hesych. (in explanation of ἐκ παραβολῆς), ἴχνευμα Poll., λίχνευμα Sophron., χώνευμα LXX, λάξευμα,¹ λόξευμα Manetho, τόξευμα, θεράπευμα, κήπευμα, ἡπερόπευμα, ἵππευμα, κάρπευμα, τολύπευμα Phot., θώπευμα, σκώπευμα, φιλανθρώπευμα Plut., ἀμάρευμα Greg. Naz., ἄγνευμα, μάνδρευμα Dion. H., ὕδρευμα Arr., νυκτέρευμα Polyb., τρυφέρευμα Bekk. Anec., θήρευμα, ὀμήρευμα Plut., πονήρευμα, χήρευμα Theod. Prodr., βόθρευμα Manass., ὑποβόθρευμα Eust., ἐξολόθρευμα² LXX, τέρθρευμα Clem. Al., μαγειρέυμα (definition of ὄψα) Hesych., προαγόρευμα Chion, ἀπαγόρευμα Plut., προσαγόρευμα Dion. H., κόρευμα, πόρευμα, ἐκπόρευμα Eccl., ἐμπόρευμα, παρεμπόρευμα Luc., προπόρευμα Orac., τόρευμα, διατόρευμα LXX, χόρευμα, ἰάτρευμα, βάκτρευμα, ἀρότρευμα Poet in Stob., κούρευμα Eust., ἐμπύρευμα, τύρευμα, τάφρευμα, ψύχρευμα, σώρευμα, τιθάσευμα Porph., ἡμίσευμα Theol. Arithm., νόσευμα, πέσσευμα Nicet., ὑποπέσσευμα Plut., περίσσευμα, δεκάτευμα Call., πραγμάτευμα Eust., γνωμάτευμα Eust., ἱεράτευμα LXX, ἀρχιεράτευμα Eust., τεράτευμα, ἐγκράτευμα Iambl., στράτευμα, ἐκστράτευμα Memnon, ἰκέτευμα, σκελέτευμα Schol. Nicand., δραπέτευμα, ὀχέτευμα, διοχέτευμα Dion. P., γοήτευμα, στηλίτευμα Poll., πολίτευμα, τεχνίτευμα Max. Tyr., μάντευμα, ἀπομάντευμα Hipp., προμάντευμα Suid., βιότευμα Epist. Socr., μνήστευμα, καλλίστευμα, θεμίστευμα Nicet., δίστευμα Plut., πίστευμα, ἀρίστευμα Eust., σοφίστευμα Oenom., ἀντισοφίστευμα Just. M., φύτευμα, ἐμφύτευμα Roman law, σκαρίφευμα Suid., νύμφευμα, βάκχευμα, ὄχευμα, λόχευμα, ἐκλόχευμα, βωμολόχευμα, μόσχευμα, νύχευμα, κόμψευμα.

Denominative verbs are implied in κινάβευμα, μῆδευμα³ Schol. Hes., βωμάκευμα Apollod. Cyr. (: βώμαξ), στρέβλευμα Symm.

¹ With λαξεύω cf. λαοζόος.

² ἐξολόθρευνω evidently related to δλεθρος.

³ Cf. μάδευμα· δέλεαρ, πρόβλημα Hesych.

(: στρεβλός), γαμήλευμα (cf. γαμήλιος), ποπάνευμα Anth. (: πόπανον), κινάβρευμα Hesych. (: κινάβρα), διεντέρευμα (: ἔντερον), σώτρευμα (definition of σώτευμα¹) Hesych. (: σῶτρον), σιναμώρευμα, and these words from Hesychius: βομβυλεύματα· τὰ μαγειρικὰ ἄρτύματα κατεκευασμένα, ἰδύλευμα· μάθημα, μυσσώτευματα· ἄρτύματα. The verbs underlying ἄρδευμα Eus., σκαλευμα Schol. Ar., πάλευμα (from an unknown writer), must also be denominative.

From verbs in -όω, -όμαι based on adjectives come ἀκρίβωμα, στίλβωμα Diosc., κολόβωμα, λόρδωμα Hipp., ἐπιτελέωμα, ἐξίλειωμα (definition of ἀποτροπιάσμα) Hesych., νέωμα Greg. Naz., στερέωμα, ἐπιτραπέζωμα, διόρθωμα, παραδιόρθωμα Porphyrg., ἐπανόρθωμα, ἀπόρθωμα Coreyr. (Collitz 3195), ὑπόρθωμα Gloss., κατόρθωμα, βεβαίωμα Joseph., δικαίωμα, παλαίωμα LXX, ἀραίωμα Diod., ἐδραίωμα NT., κραταίωμα LXX, ἰδίωμα, οἰκείωμα Dion. H., λείωμα, τελείωμα, μείωμα, πελίωμα, σκολίωμα Strab., πολίωμα Eust., ἀξίωμα, ἀλλοίωμα, ὁμοίωμα, ἐξομοίωμα CIG. 4957, ἀφομοίωμα, ὁσίωμα Theod. Stud., ἀφοσιώματα· καθάρματα Hesych., ἐναντίωμα, ὑπεναντίωμα, ὑπερσάρκωμα Med., εὐόρκωμα, γλαύκωμα, λεύκωμα, σιγάλωμα Apoll. Lex. (cf. σιγαλόεις), στρέβλωμα Greg. Naz., δήλωμα, φήλωμα, κοίλωμα, ψίλωμα Hipp., κύλλωμα Galen, κατακύλλωμα Eust., ἐπικύλλωμα Eust., ἄπλωμα Schol. Ar., παράπλωμα Suid., ἐφάπλωμα Eust., δίπλωμα, ἐπαναδίπλωμα, σαύλωμα· θρύμμα Hesych., στρογγύλωμα LXX, σίφλωμα Eust., χώλωμα, σίωμα Plut., αἰσιμωμάτων· δαπανημάτων Hesych., ἀναισίωμα (: αἰσιμος?), στεγάνωμα EM., μελάνωμα Eumath., τράνωμα, πελίδνωμα Schol. Theocr., προένωμα Damasc., ἐξουδένωμα LXX, κένωμα Erasistr., ἐπιξένωμα Eust., στένωμα Arr., ταπείνωμα Plut., ὑψηλοταπείνωμα Paul. Alex., κοίνωμα Plut., πύκνωμα, σέμνωμα, χαύνωμα Plut., ὀλοκάρπωμα LXX, πλαδάρωμα Suid., ἰέρωμα LXX, ἀφιέρωμα Eus., ἡμέρωμα Theophr., καρτερώματα· μίξις χαλκοῦ καὶ κασ(σ)ιτέρου Hesych., δευτέρωμα Eust., τρυφέρωμα (definition of βαύκισμα) Hesych., πλήρωμα, ἀναπλήρωμα, παραναπλήρωμα Eucl., παραπλήρωμα Dion. H., ἐκπλήρωμα Hipp., συμπλήρωμα, πήρωμα, σάθρωμα Theophylact., ἐξάρθρωμα Hipp., δυσχείρωμα, φαλάκρωμα

¹ Cf. σωστεύματα· τὰ τοῦ τροχοῦ ξύλα Hesych.

LXX, γαύρωμα, αμαύρωμα Plut., πορφύρωμα· τῶν ταῖς θεαῖς τυθέντων χοίρων τὰ κρέα Hesych., ἐχύρωμα Theophyl. Sim., ὀχύρωμα, ὤχρωμα Suid., ἀντανίσωμα Joseph., παρίσωμα, ἐκβύρσωμα Galen, ἐλάσσωμα, κύρτωμα, μέστωμα Orac. in Eus., πίστωμα, ὀλοκαύτωμα LXX, συνοφρύωμα Schol. Il., στερίφωμα App., τράχωμα Diosc.

Substantives underlie the verbs from which come κόμβωμα Suid., ἐγκόμβωμα Longus., φαλάγγωμα· πομπή τις ἐν τοῖς Διουσιόις Hesych., συρίγγωμα Boiss. Anec., φλογώματα· τῶν ἀρτίων τὰ ἐπικεκαυμένα Hesych., πύργωμα, ζύγωμα, πτερύγωμα Galen, ῥάβδωμα (s. v. σκυτάλια) Hesych., μολύβδωμα Callix., παγίδωμα¹ Eust., κλείδωμα Suid., σχαλίδωμα Poll., ἀποσχαλίδωμα, ψαλίδωμα Strab., κηλίδωμα Phot., στολίδωμα Anth., σανίδωμα, κρηπίδωμα Diod., ῥυτίδωμα Schol. Ar., ἀψίδωμα Eust., χαλάζωμα Manass., τραπέζωμα Eust., ῥίζωμα, καταρρίζωμα Jo. Chrys., μίσθωμα, ἀπομίσθωμα² Hesych., κεφαλαίωμα, συγκεφαλαίωμα Iambl., σημείωμα Byz., στοιχείωμα, ζημίωμα, ἐπιζημίωμα Tab. Heracl., δεξίωμα, θηρίωμα Cels., κηρίωμα· ὀμίλημα Hesych., τεκμηρίωμα Galen, κρίωμα Aquila, ἱκρίωμα (definition of κατήλιψ) Hesych., μουσίωμα Byz., φυσίωμα Hipparch., ῥάκωμα, χαράκωμα, περιχαράκωμα (definition of θριγκός) Hesych., ἀνθράκωμα Diosc., θρίγκωμα, ὄγκωμα Schol. Ar., ἐξόγκωμα, σήκωμα, ἀντισήκωμα Eust., σφήκωμα, χαλίκωμα Gloss., κρίκωμα Eust., χάλκωμα, ἔλκωμα, σάρκωμα Galen, ὄρκωμα, ἄσκωμα, σύκωμα Schol. Ar., φύκωμα Jo. Chrys., ζήλωμα, στήλωμα LXX, ἵποστήλωμα Math., χήλωμα Eratosth., χείλωμα LXX, σπίλωμα LXX, χίλωμα, κύκλωμα, φύλλωμα Diod., δόλωμα, θόλωμα Eust., πύλωμα, τύλωμα· τύμμα Hesych., στύλωμα Apollon., ἵποστύλωμα Math., δήμωμα, κόμμωμα Luc., στόμωμα, δέσμωμα, ζύμωμα, θύμωμα, ἐκχύμωμα Hipp., γάνωμα Plut., σπαργάνωμα Phot., στεφάνωμα, περιστεφάνωμα Schol. Theocr., σκήνωμα, κατασκήνωμα, φαγεδαίνωμα Pallad., χλαίνωμα Anth., γαγγραίνωμα Pallad., καρκίνωμα Hipp., τέκνωμα, φάτνωμα, ἐκφάτνωμα Poll., κερχνώμασι· τραχώμασι Hesych., κόλπωμα Plut., κάρπωμα, πόρπωμα Suid., ἐπιπόρπωμα· τὸ ἐπάνω τῆς πόρπης Hesych., τύπωμα, ἀνατύπωμα Diog. L., ἐκτύπωμα, προεκτύπωμα Eccl., ἐντύπωμα

¹Οἱ παγίδευμα.

²Οἱ ἀπὸ μισθωμάτων.

Agatharc., ἀποτύωμα, προτύωμα Simplic, πρωτοτύωμα Eccl., καμάρωμα Strab., σάρωμα Suid., περισάρωμα EM., ἀποσάρωμα Nicet., ἐσχάρωμα Hippiatr., χαράδρωμα Byz., ἴδρωμα, ὕδρωμα CIG. 4837, πτέρωμα, σιδήρωμα Nicet., κήρωμα Hipp., κλήρωμα Eust., καίρωμα Call., σφαίρωμα, στείρωμα· τρόπις Hesych., χείρωμα, σκίρωμα Diosc., ἀποσκίρωμα Schol. Ar., πέτρωμα, σταύρωμα, περισταύρωμα Dion. H., ἀργύρωμα, θύρωμα, κύρωμα Eust., μύρωμα, πύρωμα Ptol., τύρωμα Jo. Geom., πώρωμα Hipp., ἐπιπώρωμα Hipp., γείσωμα Poll., ἐγγείσωμα Galen, ἀπογείσωμα, τάρσωμα, καταπίσσωμα Nicet., καύσωμα Galen, χρίσωμα, στεάτωμα Galen, ἀποπεράτωμα, χαιτώμα, μελίτωμα, δρυφάκτωμα Strab., ἱμάντωμα Nicet., σκοτώμα Polyb., μώτωμα Hipp., μεσεγγύωμα, θύωμα, ὀφρύωμα Eccl., γόμφωμα Plut., ζόφωμα Byz., ὀρόφωμα LXX, στρόφωμα Hero., μόρφωμα, κύφωμα Hipp., σκύφωμα, κορύφωμα Athenaeus Math., ἐπικορύφωμα (definition of ἐπικτόλωμα¹) Hesych., τείχωμα Bekk. Anec., τρίχωμα, ἐντρίχωμα Plut., βοστρύχωμα Eumath., ὕψωμα Ps.-Phocyl., ἀνύψωμα Aesop, παρύψωμα Eust., ὑπερύψωμα Eccl.

In the formation of some of these words the verbs suggested may have had no part. Wackernagel, *Vermischte Beiträge zur gr. Sprachkunde* 36, explains ποθόδωμα Boeot. (Collitz 488) and Epir. (Collitz 1339) as due to the analogy of ἀνάλωμα.² Moreover, -ωμα may have been independently formative; φύλλωμα, for instance, may have been suggested immediately by φύλλον as our *leafage* by *leaf*. On the other hand, in some of the following instances verbs not recorded may leave traces of their influence: ὕβωμα Hipp. (: ὕβός, ὕβος), λάβδωμα Iambl. (: λάβδα), σελίδωμα Schol. Ap. Rh. (: σελίς), πόδωμα Math. (: ποίς), μεγαλείωμα LXX (: μεγαλείος), γενεθλίωμα Iambl. (: γενέθλιος), χαλίκωμα Gloss. (: χάλιξ), πέρκωμα (cf. περκνός), σιάλωμα Aretae. (: σιάλον), σκάλωμα Polyb. (: Lat. *scala* ?), ὑάλωμα Hippiatr. (: ὕαλος), ἀνίλλωμα Poll. (: ἰλλός; cf. ἰλλωσις), πέπλωμα (: πέπλος), σταφύλωμα Diosc. (: σταφυλή), μηχανώμα (: μηχανή), κρούνωμα (: κρουνός), αἰσχύνωμα LXX (: αἰσχύνη), λύνωμα Schol.

¹ Meineke reads ἐπιστόλωμα; Zonar. has ἐπικύλωμα.

² To this he ascribes also the ω of ὀφήλωμα Cret. (Mon. Ant. 3, 278) = ὀφειλωμα.

Ar. (: λύχνος), ἄβρωμα· στολῆς γυναικείας εἶδος Hesych., ἀφάβρωμα Plut. (: ἄβρός), ἀθήρωμα (and ἀθέρωμα) Galen (: ἀθήρη), σκληρώμα Hipp. (: σκληρός), ἐπέντρωμα (cf. ἔντερον), πλειύρωμα (: πλευρά), κέγχρωμα (: κέγχρος), ὥχρωμα Suid. (: ὥχρος), λίσσωμα (: λισσός), περισσώμα (: περισσός), βύσσωμα Anth. (: βύσσος), ἀέτωμα (: ἀετός), χαίτωμα (: χαίτη), τράκτωμα Hippiatr. (: τρακτός), ἀναφαλάντωμα LXX (cf. φάλανθος, φαλαντίας), σκύφωμα (: σκύφος).

Before -μα, as before -μαι in the perfect middle of the verb, γ is preserved, while κ and χ regularly become γ; thus ζεύγμα (: ζεύγνυμι), δέργμα (: δέρομαι), εὔγμα (: εὔχομαι). -κμα is never found, notwithstanding ἀκμή, λικμός and similar forms. -χμα appears in ἔχμα, βρέχμα Alciph. (: OE. *bregen* ?), ἱχματα· ἱχνια Hesych., ὄμιχμα, ὄχμα· πόρπημα Hesych., (ὄχμάζω Eur.), ἄρχματα· ἀπάρχματα θεοῖς Hesych., νύχμα· ὄνειδος Hesych., νῶχμα· ὄνειδος Hesych.

Many presents in -άζω and -άσσω are extensions in -ις- of guttural stems, and the corresponding nouns of action end in -γμα (cf. the perfects passive in -γμαι) : βάγμα, μάγμα Galen, κροκόμαγμα Diosc., περικατάμαγμα (definition of περίψημα) Hesych., ἔκμαγμα Poll., αὐτέκμαγμα, ἀπόμαγμα, ἐναπόμαγμα Hermias, νάγμα Joseph.,¹ ἄραγμα, ἐξάραγμα Hipp., δράγμα, ἀπόδραγμα· ἀπομερισμός Hesych., φράγμα, διάφραγμα, παράφραγμα, ἐπίφραγμα Hero. Al., περίφραγμα Tim. Locr., ἀντίφραγμα Plut., ἔμφραγμα, πρόφραγμα, σάγμα, ἐπίσαγμα, τάγμα, διάταγμα Cal. (Collitz 3586 b), ἐπίταγμα, ἀντίταγμα Diod., σύνταγμα, ἀπόταγμα Iambl., πρόταγμα Diod., πρόσταγμα, στάγμα, ἐπίσταγμα Galen Lex., σφάγμα Schol. Eur., διάσφαγμα, ἀπόσφαγμα Ael., ὑπόσφαγμα, πρόσφαγμα. Denominative verbs in -άζω, -άσσω give rise accordingly to nouns of action in -αγμα. On stems containing gutturals are based the verbs in -άσσω underlying μάλαγμα, κηρωτομάλαγμα Galen, ἄλλαγμα Hipp.,² διάλλαγμα, συνάλλαγμα, ἐξάλλαγμα, ὑπάλλαγμα, παράλλαγμα Hipp., κατάλλαγμα (definition of καταλλαγῆ) Hesych., ἀντικατάλλαγμα Joseph., ἀντάλλαγμα,

¹ σφραγμα cited above with συρρήγνυμι might be correlated with συρράσσω.

² From *ἀλλαχῆ, whence the adverbs ἀλλαχῇ, etc.

φύλαγμα LXX, παραφύλαγμα Eccl., περιφύλαγμα Nicet., προφύλαγμα (definition of φρούριον) Hesych., τάραγμα, χάραγμα, παραχάραγμα Clem. Al., ἐγχάραγμα Polyb., ἐπιχάραγμα (definition of ἐπίκρουμα) Hesych., προχάραγμα Hesych., πᾶγμα. Similarly formed is φέναγμα, although the only denominative verb recorded is φενακίζω; probably also ὕλαγμα (cf. ὕλακή, ὕλακτέω). Only a few nouns in -αγμα are connected with verbs that are not based on guttural stems: μύσαγμα with μυσάττομαι, αἶσαγμα with αἰάζω, ἀλάλαγμα Call. with ἀλαλάζω, θύραγμα Hesych. with θυράζω. The nature of the verb is not so clear in the case of ἐμπαλάγματα· αἱ ἐμπλοκαί Hesych., στάλαγμα, ἀποστάλαγμα Scymnus, στέναγμα, ὑποστέναγμα Eumath., τίναγμα¹ Anth., ἐντίναγμα LXX, ἀποτίναγμα Symmach., λέπαγμα² Hesych., ἄρπαγμα Plut., ἀνθάρπαγμα Eust., σπάραγμα, ἀποσπάγαμα Anth., βάσταγμα, νύσταγμα LXX, ῥύσταγμα, φρύαγμα.

Of forms in -ιγμα related to verbs in -ίζω, -ίσσω only two are clearly primary, ἐπίσιγμα, στίγμα, κατάστιγμα Schol. Dion. P., ἐπιστίγματα· ἐπιστάλματα Hesych.; πλίγμα Hipp. is probably to be grouped with these. ἔλιγμα, ἀνθέλιγμα Byz., ἀνέλιγμα Anth., μείλιγμα, στήριγμα, ἐπιστήριγμα LXX, ἀντιστήριγμα Hipp., ἀποστήριγμα Hipp., ὑποστήριγμα LXX, σύριγμα are from denominative verbs based on guttural stems. μέλιγμα Mosch. is associated with μελίζω³ (: μέλος), θρύλιγμα Lycophr. with θρυλίσσω (: θρύλος?), τύλιγμα (definition of ἔλιξ) Hesych. with τυλίσσω (: τύλη), αἶνιγμα, δυσαἶνιγμα Schol. Eur. with αἰνίσσομαι (: αἶνος?).

The guttural is radical in ἄμυγμα (: ἄμύσσω), νύγμα (: νύσσω), ὄρυγμα, διόρυγμα, ὑπόρυγμα Aen. Tact. (: ὀρύσσω), πτύγμα, ἐπίπτνυγμα, περίπτνυγμα, σύμπτνυγμα Nicet., ἀπόπτνυγμα CIA. II, 727, πρόσπτνυγμα (: πτύσσω), and perhaps in ποιφνυγμα (: ποιφύσσω);⁴ it is apparently suffixal in αἶθνυγμα Polyb. (: αἰθύσσω), βδέλυγμα LXX (: βδελύσσομαι), κίνυγμα (: κινύσσομαι), ἀμάρυγμα (: ἀμαρύσσω). κήρυγμα, ἀποκήρυγμα Hipp., προκήρυγμα

¹ ἄκίναγμα EM. with same meaning.

² Occurring before λαπαγμῶν.

³ Doric fut. μελίζομαι Mosch.

⁴ Comparison with φύσα suggests a dental basis; but in any case the verb shows guttural forms.

Just. M. belong to the denominative *κηρύσσω*, *δολόλυγμα* to the onomatopoeitic *δολολύζω*. Similar secondary verbs are probably to be assumed for *μήρυγμα* Nicand., *ῥρυγμα* Anth.¹

Three forms in *-ωγμα* are similarly related, *κρῶγμα* Hdn. to *κρώζω* (with radical guttural; cf. fut. *κρώξω*), *οἰμωγμα*, *ὄνειρωγμα* to denominatives *οἰμῶζω*, *ὄνειρώσσω*.

The forms in which a dental mute appears before *-μα* are very few. *δ* in every such instance belongs to the root:² *ἄδμα* (definition of *ἄδισμα*) Hesych. (cf. *ἄδος*), *κέδμα* (: *κεδάννυμι*), *οἶδμα* (cf. *οἶδος*). So *θ*³ in *πρήθμα* Hesych. (: *πρήθω*), *ἰθμα* (cf. OBulg. *идѣ*, perhaps *ιθός*), *αἰθμα*· *δέλεαρ* Hesych. (cf. *αἰθυμα* Theognost.), *κεῦθμα* (: *κεῦθω*). In *ἰλύθματα*· *πέταλα* Hesych. (: *εἰλύω* ?) the suffix is apparently *-ματ-*, and in this way *ἄσθμα* has commonly been explained, but *ἴσθμα*· *ἄσθμα* Hesych., which stands in evident relation with *ἄισθε*, *ἄισθων* Il., suggests that it is to be associated with a *θ*-verb.⁴ *τ* occurs before *μ* in three words, and is perhaps in each instance to be connected with the suffix. They are *ἄτματα*· *καθάρματα* Hesych. (cf. *ἄτμός*), *ἄετμα*· *φλόξ* Hesych. (cf. *ἀντμήν*), *λαῖτμα* (cf. *λαιμός*).

Prevailingly, instead of a dental mute before *-μα*, we find *σ*: *δάσματα*· *διαμερίσματα* Hesych. (: *δατέομαι*), *μέσμα*· *μέστωμα* Hesych. (cf. *μεστός*), *πλήσμα* (: *πλήθω*), *κνήσμα* (: *κνήθω*), *πρήσμα* Hipp. (: *πρήθω*), *ἴσμα* Lycophr., *κάθισμα* Eccl., *ἐγκάθισμα* Diosc., *συγκάθισμα* Ephr. Syr., *ὑποκάθισμα* (s. v. *ἐνέδρα*) Hesych. (: *ἴζω*), *ἄσμα*, *πρόσμα* Schol. Theocr., *ἔπασμα* Zonar. (: *ἄειδω*), *πείσμα* (*√bhendh*), *ἐπίσπειςμα* Plut. (: *ἐπισπένδω*), *ἔρεισμα*, *διέρεισμα* CIG. 150, *ἐξέρεισμα* Longin., *ἀπέρεισμα* (definition of *ἀπόσκημμα*) Hesych., *ἐναπέρεισμα* Clem. Al., *ὑπέρεισμα*, *ἀντέρεισμα* (s. v. *στήλαι*) Hesych. (: *ἐρείδω*), *κύλισμα* Hippiatr., *ἀποκύλισμα* Longin. (*κυλινδω*, *κυλινδέω*), *ψεύσμα*, *διάψευσμα*

¹ Only *μηρόμαι*, *ῥρόμαι* occur, but cf. *ῥρυγή*, possibly *μήρυξ*.

² *σκυδμαίνω* is derived from a noun connected with *σκόζομαι*, *ἐριδμαίνω* from **ἐριδμα* (cf. *ἔρισμα*) connected with the denominative *ἐρίζω*.

³ Fick, BB. XVI, 291, explains the *θ* of *ἰθματα*· . . . *ἱχνη* Hesych., *ἰθμα* Nicand., *στήθματα*· *στήμματα* Hesych. as due to the palatalizing influence of *μ*.

⁴ Another explanation, which, however, regards only *-ματ-* as suffixal, is given by Froehde, BB. XX, 192 ff.

Aquila, *κατάψευσμα* Agr. (: ψεύδω), *πύσμα* Plut. (: πυθάνομαι), *ἔξωσμα* LXX (: ἔξωθέω), *κλώσμα* Nicand. (: κλώθω). For all of these we must assume a suffix -σματ-; indeed in some of them (*πλήσμα*, *κνήσμα*, *πρήσμα*; cf. *πίμπλημι*, *κνάω*, *πίμπρημι*) the dental mute may have no place.

Forms in -σμα are particularly common. In the following instances the verbal stem ends in σ:¹ *ἄγασμα*, *ἔλασμα* Diosc., *γέλασμα*, *σέλασμα* Manetho, *μάσμα*, *κρέμασμα* Schol. Aesch., *ἀποκρέμασμα* Eust., *σπάσμα*, *διάσπασμα* Plut., *κατάσπασμα*, *ἀντιπερίσπασμα* Polyb., *ἀντίσπασμα* Polyb., *ἀπόσπασμα*, *νευρόσπασμα* EM., *κέραςμα* LXX, *μετακέραςμα*, *συγκέραςμα* Eccl., *ζέσμα* Galen, *ἄκεσμα*, *ἄρκεσμα* (definition of ἄρκος) Hesych., *τελεσμα* Diod., *ἐπιτέλεσμα* Poll., *συντέλεσμα* LXX, *ἀποτέλεσμα*, *προαποτέλεσμα* Jo. Chrys., *προτέλεσμα* Eust., *ξέσμα* Anth., *κατάξεσμα* Suid., *ἀπόξεσμα* Oribas., *πάλαισμα*, *ἀντιπάλαισμα* Greg. Nyss., *ἐμπαισμα* Eust., *πταῖσμα*, *παράπταισμα* Oenom., *ἐπίπταισμα*, *πρόσπταισμα*, *ψαῖσμα*· *σίτον ὀλίγον* Hesych., *σεῖσμα* LXX, *ἀνάσεισμα* Dion. H., *παράσεισμα* Hipp., *ὑπόσεισμα* Galen, *πρόσεισμα* Hipp., *χρίσμα*, *διάχρισμα* Paul. Aeg., *κατάχρισμα* Oribas., *ἔγχρισμα* Hipp., *σύγχρισμα* Diosc., *ἐπίχρισμα* Diosc., *περίχρισμα* Galen, *ἐνανσма* Polyb., *θραῦσμα*, *παράθρασμα*, *ἀπόθρασμα* Strab., *βύσμα*, *παράβυσμα* Harpocr., *ἔλκυσμα* Manetho, *ἄκουσμα*, *πράκουσμα* Ep. Plat., *κρούσμα* Anth., *πρόσκρουσμα*, *ζῶσμα* Hipp., *διάζωσμα* Plut., *ὑπόζωσμα* Plut.

The stems of the verbs connected with the following nouns end in vowels, but σ occurs in the aorist or perfect passive or in the adjectives in -τός, -τέος: *χάλασμα* Polyb., *διαχάλασμα* Dion. H., *παραχάλασμάτιον* Hero Math., *θλάσμα*, *ἀμφίθλασμα* Hipp., *ἐνθλασμα* Galen, *σαρκόθλασμα* Theophan., *ὑπόθλασμα* Hippiatr., *ἱλασμα* Or. Sib., *ἐξίλασμα* LXX, *κλάσμα* Anth., *κατάκλασμα* Eust., *σύγκλασμα* (definition of λύγισμα) Hesych., *ἀπόκλασμα* Hipp., *ἀρτόκλασμα* Tzetz., *φλάσμα* Hipp., *ἀμφίφλασμα* Hipp., *πέτασμα*, *παραπέτασμα*, *καταπέτασμα* LXX, *περιπέτασμα* Joseph., *ἐκπέτασμα* Diog. L., *ἐμπέτασμα* Joseph., *ὑποπέτασμα*, *προπέτασμα* Themist., *σχάσμα* Hipp., *κατάσχασμα* Diosc., *ἔδεσμα*,² *ἔμεσμα*,

¹ Cf. Solmsen, KZ. XXIX, 92-117. ² See Wackernagel, *ibid.* XXXIII, 38.

ῥσμα, ἀπόλαυσμα Plut., ψαῦσμα, κέλευσμα, παρακέλευσμα Diod., ἐπεγκέλευ(σ)μα (in definition of ἐπίσιγμα) Hesych., ἐπικέλευσμα (definition of ἐπίσιγμα) Hesych., ὑποκέλευσμα Schol. Luc., προ-κέλευσμα Psell., μέθυσμα LXX, ἄνυσμα Schol. Od., ξύσμα, διά-ξυσμα Chrysipp., παράξυσμα Demetr. Phal., περίξυσμα Schol. Plat., ἀπόξυσμα Schol. Ar., ὑπόξυσμα Hippiatr., κολούσματα· κλάσματα Hesych., ἀνάγνωσμα Dion. H., σῶσμα Theod. Stud.

Verbs with stems in *ν* have perfects passive in *-μαι* and nouns of action in *-σμα*. So with primary verbs ἀνάβασμα Aristid., ξάσμα, ράσμα Ath., δρασμάτων· πανουργημάτων Hesych.,¹ φάσμα, χάσμα, πλύσμα; with denominatives ὑγίασμα Bekk. Anec., πίασμα,² γλύκασμα LXX, μέλασμα Hipp., κοίλασμα Math., χώλασμα Hippiatr., θέρμασμα, λίπασμα Hipp., ρύπασμα Greg. Nyss., ὕγρασμα Hipp., συμπέρασμα, δυσχέρασμα, ἔχθρασμα· ἔχθρα Hesych., ἀνεύφρασμα Agath., γλίσχρασμα, χλώρασμα Hipp., ἀκολάστασμα, ὕφασμα, ἐνύφασμα Diod., συνύφασμα Gloss., ἐξύφασμα, παρύφασμα Oribas., ἥδυσμα, βάθυσμα, γλύκυσμα³ Liban., θήλυσμα Greg. Naz., κάλλυσμα (definition of σάρμα) Hesych., μόλυσμα Porphyry., φαιδρυσμα Clem. Al., σκλήρυσμα Hipp., λάμπρυσμα Phryn., ἀπολάμπρυσμα Byz., ἀνεύρυσμα Galen, πλάτνυσμα Herodas, τράχυσμα Hipp.

ζ, σσ may come from the combination of dentals as well as of gutturals with ι, and nouns in *-ασμα* (for **-αδσμα*, **-αθσμα*, **-ατσμα*) naturally appear in association with verbs in *-άζω*, *-άσσω*. Such seem to be the relations of διάσμα Call. (: διάζομαι, ἄττομαι), πλάσμα, διάπασμα Schol. Ar., ἀνάπασμα Diod., παράπασμα Cicero, κατάπασμα, ἐπίπασμα Hipp., περίπασμα Eccl., πρόπασμα Cicero (: πλάσσω), πάφασμα (: παφλάζω), κάχλασμα (definition of ἀπόβρασμα) Hesych. (: καχλάζω), πάσμα Axionic., διάπασμα, κατάπασμα Paul. Aeg., ἐπίπασμα Aretae., σύμπασμα Cael. Aurel. (: πάσσω),⁴ βράσμα Eust., ἀνάβρασμα Byz., ἔκβρασμα

¹ δραίνω is used by Herodas in the sense of 'do.'

² χλίασμα Hipp., μίασμα probably belong here.

³ *γλυκύνω is not cited.

⁴ ἀρπάζω, with which ἀρπασμα is connected, is seemingly based on a guttural stem (cf. ἀρπαγή), but future and aorist in Attic are formed with σ, not with ξ.

Diosc., ἀπόβρασμα· κάχλασμα Hesych. (: βράσσω, βράζω); perhaps of εἰσάφασμα (: εἰσαφάσσω), σχάσμα Hipp., κατάρχασμα Diosc. (: σχάζω). The formation of σφαδαῖω, κεαῖω, ἀσπάζομαι, with which σφάδασμα Eccl., κέασματα· κλάσματα Hesych., ἄσπασμα are connected, is doubtful.

Of secondary forms, σέβασμα Dion. H. is from σεβάζω (: σέβας), σέπασμα, παρασέπασμα Poll., προσέπασμα Cyrill. from σκεπάω; with these goes τέρασμα Plut. (: τέρας).¹ These are the only instances in which σ belongs to the underlying stem. No nouns in -ασμα based on derivatives of stems in -αδ- occur, excepting ψέκασμα Theod. Prodr. and φθίνασμα;² ὀκλάσμα is from ὀκλάζω which is probably based on ὀκλαδόν. But the forms based on extensions by -αζο-, -ιαζο- are exceedingly numerous: φοίβασμα Manass., προφοίβασμα Byz., ἀκρίβασμα LXX, στοβασμάτων· λουδοριῶν Hesych., τύρβασμα Philes., στέγασμα, καταστέγασμα, ἀποστέγασμα, ὑποστέγασμα Poll., προστέγασμα Math., αὔγασμα LXX, περιαύγασμα Heliod., ἐναύγασμα Philo, ἀπαύγασμα LXX, ἀνταπαύγασμα Eccl., καταύγασμα Theophylact. Sim., ἀνακραύγασμα, σπούδασμα, περισπούδασμα Eccl., δελέασμα, ἀγίασμα LXX, σχεδιάσμα Cicero, αἰτοσχεδιάσμα, ὀρθίασμα, σκίασμα Callistr., κατασκίασμα Eccl., ἐπισκίασμα Procl., ἀποσκίασμα Greg. Naz., προσκίασμα Nicet., συσκίασμα Cyrill., παρωνυμίασμα (definition of παρώμφημα) Hesych., σινίασμα Pallad., ἀποτροπίασμα· ἐξιλέω[σ]μα ἀπώτρεπον τὸ φαῦλον Hesych., ἀκρωτηρίασμα Schol. Ap. Rh., πλησίασμα, θυσίασμα LXX, ὑπτίασμα, ἀμφίασμα, χίασμα Just. M., ἀνάγκασμα Joseph., ἐπανάγκασμα Nemes., διαδίκασμα, εἶκασμα, ἐξείκασμα Julian, ἀπείκασμα, πύκασμα Symm., ἀγέλασμα Procl., κόλασμα, ἔρμασμα Hipp., γύμνασμα Dion. H., προγύμνασμα, πλεόνασμα LXX, γούνασμα Lycophr., τέχνασμα, ἐπιτέχνασμα Phot., σύχνασμα Poll., δόξασμα, θόασμα Orph., κόμπασμα, ἵππασμα Ach. Tat., ἔδρασμα, ἀγόρασμα, ἐνεχύρασμα LXX, φάντασμα, ἐόρτασμα LXX, χόρτασμα Polyb., εὐασμα, σκεύασμα, παρασκεύασμα, προπαρασκεύασμα Schol. Eur., κατασκεύασμα, προκατασκεύασμα Schol.

¹*τεράζω cannot be cited unless we adopt that reading in Aesch. Ag. 125, where τεράζω is preferred.

²The corresponding verb is not found.

Od., χλεύασμα LXX, μόρφασμα Eust., τρόχασμα Eus., στόχασμα. The verb cannot be cited for ἄλλασμα Agrigentum, Gela, Rhegium (IG. Sic. et It. 952, 256, 612) (: ἄλία), σκοτεινίασμα Gloss. (: σκοτεινός), τροχίασμα Math. (: τροχός), κόπασμα Tzetz. (: κόπος; cf. κόπᾱσις).

Bases in -ιγ- for denominative verbs in -ίζω are almost wanting,¹ but stems in -ιδ- similarly extended are not uncommon. With these are found σφράγισμα, ἐπισφράγισμα Eus., ἀντισφράγισμα CIG. 2222, ἐκσφράγισμα CIG. 3276, ἀποσφράγισμα LXX, ἐναποσφράγισμα Clem. Al., στλέγγισμα, ἀποστλέγγισμα Strab., λάκισμα, ἀγκάλισμα Luc., ὑπαγκάλισμα, παραγκάλισμα, προσαγκάλισμα Theod. Prodr., στολισμα, ἐπιστόμισμα Joseph., ἐνστόμισμα Joseph., ῥάπισμα, λέπισμα LXX, ἀπολέπισμα Schol. Ar., ῥίπισμα Anth., ἔλπισμα, λόπισμα Phot., ἔρισμα, κλαυθμύρισμα Eccl., φρόντισμα, ῥύτισμα, παννύχισμα Secund. -ίζω thus becomes available in the formation of denominative verbs, the aorist passive ending in -ίσθην, the perfect passive in -ισμαι and the corresponding noun of action in -ισμα: ἀγλαΐσμα, ὥραισμα CIG. 8797, σέβισμα Schol. Aesch., πελάγισμα Tzetz., ἐνάγισμα, ἀποστράγγισμα Med., σπόγγισμα Eust., ἀποσπόγγισμα Rhet., λόγισμα, διαλόγισμα, ἀναλόγισμα, φλόγισμα Psell., παραφλόγισμα, ἐπιφλόγισμα Hipp., παρόργισμα LXX, λύγισμα Greg. Naz., διαλύγισμα· διαπλοκή Hesych., πύγισμα Theocr., πτερύγισμα Longus, ἄδισμα· . . . ψήφισμα Hesych., βάδισμα, αὐθάδισμα, ὀνειδισμα, γεισιπόδισμα Poll., ἐμπόδισμα, δάνεισμα, ἀστέϊσμα Tzetz., ἔθισμα, ἄνθισμα Clem. Al., ἀπάνθισμα Eust., ἐπάνθισμα Hipp., ξάνθισμα, προσόχθισμα LXX, κορδάκισμα (s. v. κολλικονόμον) Hesych., οἰάκισμα Diog. L., αὐλάκισμα Manass., φενάκισμα Epist Socr., σπινθηράκισμα Byz., ἀπανθράκισμα (s. v. χναύματα) Hesych., πηνηκισμάτων· φενაკισμάτων Hesych., αἰκισμα, ἐνοίκισμα Suid., ἄκκισμα Nicet., βανκίσματα· τρυφερώματα Hesych., τύκισμα, σκυβάλισμα Ps.-Phocyl., γαργάλισμα Eumath., νωγάλισμα Poll., κροτάλισμα Nicet., ἀποκεφάλισμα Poll., ἀσφάλισμα Byz., μασχάλισμα, σκέλισμα Eccl.,

¹ From σαλπίζω (: σάλπιγξ), στηρίζω (: στηρίγξ), συρίζω (: σύριγξ), all of which have in early writers forms in -ξ-, later in -σ-, come στήριγμα, σύριγμα and later σάλπισμα Poll., σύρισμα Basil.

περισκέλισμα Achmes, ὑποσκέλισμα LXX, μέλισμα Theocr.,
 ἀποπτύελισμα Damasc., ψέλλισμα Himer., ἐμβόλισμα Aquila,
 ἀκροβόλισμα App., πόλισμα, ὄπισμα, περιαύλισμα Byz., ἐναύλισμα
 Artemid., ἐπαύλισμα Schol. Aesch., φαύλισμα LXX, στρογγύλισμα
 Rhet., πιτύλισμα¹ Juvenal, χύλισμα, ἐγγχύλισμα Diosc., ἐπιφή-
 μισμα, στιμίσματα (definition of ὑπογράμματα) Hesych., ἐνοφθάλ-
 μισμα Synes., νόμισμα, ὄρμισμα Heraclid., ἐνὸρμισμα App.,
 ψώμισμα, ἀπορφάνισμα Byz., ἄγνισμα, τεμένισμα Dio C., προτε-
 μένισμα, ξένισμα Theod. Prodr., κτένισμα Eust., πήνισμα, ἐκπυρή-
 νισμα Byz., ἐγκαίνισμα LXX, περιχλαίνισμα Byz., ρίνισμα, σπαδό-
 νισμα Anth., κληδόνισμα Luc., χελιδόνισμα Ath., εἰκόνισμα Anth.,
 προεικόνισμα Byz., ἀπεικόνισμα Philo, ἀντεικόνισμα Byz., εὐδαιμό-
 νισμα Ep. Plat., κανόνισμα Anth., σωφρόνισμα, κάπνισμα Anth.,
 ὑποκάπνισμα Alex. Trall., πτέρνισμα Tzetz., ἐκφάτνισμα Philostr.,
 κρούνισμα Anth., ἀγώνισμα, συναγώνισμα Polyb., προαγώνισμα
 App., ἀνταγώνισμα Clem. Al., κλυδώνισμα Suid., οἰώνισμα, περιηγ-
 κώνισμα Phot., κορώνισμα Ath., ἄθροισμα, συνάθροισμα Athanas.,
 σινάπνισμα Soran., γρίπνισμα Zonar., ὄπισμα Diosc., ἀνασκολόπισμα
 Malal., ἐπιδόρπισμα, θέσπισμα, προθέσπισμα Eccl., καλλώπισμα,
 κιθάρισμα, προκιθάρισμα (s. v. προαῦλια) Hesych., δάρισμα Opp.,
 χάρισμα NT., προχάρισμα Or. Sib., ὕβρισμα, ἐνύβρισμα Plut.,
 ἀνδρισμα Max. Tyr., μέρισμα Orph., ἐσπέρισμα, κτέρισμα, νεωτέ-
 ρισμα Philo, χαρκτήρισμα Eust., μυκτήρισμα (definition of ἀπο-
 σκωμμα) Hesych., πλέθρισμα (and πελέθρισμα) Hesych., σφαίρισμα
 Eust., χείρισμα Hipp., ὄρισμα, περιόρισμα Schol. Pind., προόρισμα
 (s. v. οὐρους) Hesych., ἀφόρισμα LXX, ὑποκόρισμα, πόρισμα
 Geometr., περιχύτρισμα CIA. II, 1055, θησαύρισμα, πανηγύρισμα
 Eccl., ψιθύρισμα Theocr., ὑποψιθύρισμα Rhet., ἀγκύρισμα Schol.
 Ar., μύρισμα Poll., μινύρισμα Theocr., κούρισμα Tzetz., χῶρισμα
 Schol. Il., διαχώρισμα Luc., μετεώρισμα (definition of φρύαγμα)
 Hesych., γλώττισμα Eccl., καταγλώττισμα, τεράτισμα Theophylact.
 Sim., ἀκράτισμα, ἀναχαίτισμα Plut., σίτισμα unknown poet, ἐπισί-
 τισμα Polyaeen., λάκτισμα, ἐκλάκτισμα Poll., ἀπολάκτισμα Gramm.,
 οἰκτισμα, ράντισμα Basil., χαριέντισμα Philo, ἀκόντισμα, ἔξακον-
 τισμα Galen, πόντισμα, προπότισμα Hippiatr., βάπτισμα NT.,

¹ Al. πύτισμα.

ἀναβάπτισμα Eccl., παραβάπτισμα Eccl., λώτισμα, νώτισμα, φώτισμα Jo. Chrys., παραφώτισμα Eccl., κολάφισμα Gramm., ψήφισμα, καταψήφισμα Rhet., προσψήφισμα Rhet., ξίφισμα Choerob., σόφισμα, παρασόφισμα Phryn., κούφισμα, ἀνακούφισμα Hipp., πήχισμα Symm., τείχισμα, διατείχισμα, παρατείχισμα, ἐπιτείχισμα, περιτείχισμα, ἀντιτείχισμα, ἀποτείχισμα, ὑποτείχισμα, προτείχισμα, ἀπονύχισμα Diog. L.

No verb forms can be cited for προτέγισμα Poll. (: τέγος), ἰγδισμα Suid. (: ἰγdis), κιναιδισμα Eust., ἐπικιναιδισμα Clem. Al. (: κίναιδος), ὄδισμα (: ὁδός), κοίλισμα (definition of ἐπίτριμμα) Hesych. (: κοῖλος), σχοίνισμα LXX, παρασχοίνισμα Poll., περισχοίνισμα Plut. (: σχοῖνος), πιτύρισμα Arcad., ἀποπιτύρισμα Arcad. (: πίτυρον), λασίσματα ὡς σοφιστοῦ τοῦ Λάσου καὶ πολυπλόκου Hesych. (: Λάσος), περιφράκτισμα (: περίφρακτος) Aquila, σκαρίφισμα Hesych. (: σκάριφος).

The following are connected with secondary verbs for which a nominal basis cannot be assigned: σελάγισμα Manetho, κινάθισμα, ἐρέθισμα, διερέθισμα App., σακέλισμα Gramm., διύλισμα Galen, ἀφύλισμα Hesych., λάπισμα Cicero, σκόρπισμα Byz., ἀναγαργάρισμα Med., γνώρισμα, ἀναγνώρισμα Hipp., χρεμέτισμα Anth., χαιρέτισμα Schol. Aesch.

In -ισμα connected with verbs in -ύζω are found κλύσμα, διάκλυσμα Diosc., ἔγκλυσμα Diosc., περίκλυσμα Galen Lex., ἔκκλυσμα Plut., πρόσκλυσμα Oribas. (: κλύζω; cf. κλύδ-ων), πόππυσμα Juvenal, περιπόππυσμα Nicet. (: ποππύζω), κελάρυσμα Opp. (: κελαρύζω).

The few forms in -ωσμα have been mentioned above.

Any labial mute before -μα becomes μ, e. g. τρῖμμα (τρίβω), βλέμμα (: βλέπω), θρέμμα (: τρέφω).¹ So an I. E. labialized velar in πέμμα (: πέσσω; cf. πέπεμμαι, πεπτός), νίμμα (: νίζω; cf. νίπτρον, χέρνιψ).

¹ Wackernagel, KZ. XXX, 293 ff., Vermischte Beiträge zur gr. Sprachkunde 39, Froehde, BB. XVII, 318, assume that after a long vowel or diphthong the μ is naturally simplified. πῆμα is thus brought into relation with Skt. pārtan-, σῆμα with σαφής, λοιμός with λείβω, λιμός with λιπαρής, τρύμη with τρυπάω, κῶμα with κωφός, μῶμος with μέμφομαι, οἰμάω with εἰβω, δλοιμός with δλείφω, ἀμοιμός with ἀμείβω, αἰμός, αἰμασία with Lat. saepes. But these etymologies are very doubtful.

-νμ- also becomes -μμ-¹ as in ἐμμένω; thus ῥάμμα Apollod. (: ῥαίνω), μόλυμμα Gloss. (: μολύνω), πλάτυμμα Bekk. Anec. (πλατύνω). The more frequent nouns in -σμα associated with verbs having nasal stems are formed with the suffix -σματ-. The explanation of γέννα as a transfer from a neuter *γενμα is untenable.²

The forms occur as follows:

θέαμα Ep.: ———. — Lyr.: *Semon. — Tr.: (dial.) Aesch. *Chaer. Eur. Soph. — Com.: (dial.) *Ar. 146. — Hist.: Thuc. Xen. — Or.: *Dem. *Isocr. — Phil.: *Arist. Plat.

ἵαμα Tr.: (dial.) *Aesch. — Hist.: Hdt. Thuc. — Phil.: Hipp. Plat.

θυμίαμα Tr.: (dial.) *Soph. — Com.: (dial.) *Amphis *Ar. *Diod. *Oph. — Hist.: Hdt. — Phil.: Arist. Plat.

ἐπιθυμίαμα Tr.: (dial.) *Soph.

κονίαμα Or.: *Dem. — Phil.: Arist. Theophr.

δεξίαμα Tr.: (dial.) *Soph.

πυρίαμα Phil.: *Arist.

φυσίαμα Tr.: (dial.) *Aesch.

αἰτίαμα Tr.: (dial.) Aesch. *Eur. — Hist.: Thuc.

ἐστίαμα Tr.: (dial.) *Eur. — Phil.: *Plat.

νᾶμα Lyr.: *Alcib. *Plat. Simon. — Tr.: (lyr.) *Eur. *Soph.; (dial.) Aesch. Eur. Soph. — Com.: (dial.) Antiph. Ar. Timocl. — Hist.: *Xen. — Or.:³ ———. — Phil.: Arist. Plat.

θούναμα⁴ Tr.: (lyr.) *Eur.

βόαμα Lyr.: *Cydias. — Tr.: (dial.) *Aesch.

ἄμβόαμα Tr.: (lyr.) *Aesch.

ἄκρόαμα Com.: (dial.) *Diphil. — Hist.: Xen. — Phil.: *Arist.

πόρπαμα Tr.: (dial.) Eur.

ἐπιπόρπαμα Com.: (dial.) *Plat.

δρᾶμα Tr.: (dial.) *Aesch. — Com.: (lyr.) Ar.; (dial.) Antiph. Ar. *Diphil *Eph. *Euphr. *Str. *Tel. 613. — Hist.: ———. — Or.: Dem. *Lys. — Phil.: Arist. Plat.

¹ The -νμ- of Ἀγαμέμνων is best explained as a later development of -δμ-. Cf. Brugmann, Grundriß² I, 361.

² The combination nn (like mm, rr, ll) is unknown in Indo-European, and γέννα cannot be formed with the suffix -nā-. It may well be for *γένμα; cf. υέριμα.

³ νηματιαῖος Aeschin.

⁴ Cf. θουάντωρ (dial.).

ἐκπέραμα *Tr.*: *Aesch.

θήραμα *Lyr.*: *Arist.—*Tr.*: (lyr.) Eur.; (dial.) Eur.—*Phil.*: *Arist.

σπείραμα *Tr.*: (dial.) *Aesch.—*Phil.*: *Arist.

σύγκραμα *Phil.*: *Arist.

ὄραμα *Ep.*: *Batr.—*Lyr.*: Sapph.—*Hist.*: Xen.—*Or.*: *Dem.—*Phil.*: Arist.

φύραμα *Com.*: (lyr.) *Mnesim.—*Phil.*: *Arist.

κάταγμα (: -άγω) *Tr.*: (dial.) *Soph.—*Com.*: (dial.) *Ar.—*Phil.*: *Plat

βάγμα *Tr.*: (lyr.) *Aesch.

διδάγμα *Tr.*: (dial.) Eur.—*Com.*: (dial.) *Ar. *Crito 773.—*Hist.*: Xen.—*Phil.*: Plat.

ἐκδίδαγμα *Tr.*: (dial.) *Eur.

αἶταγμα *Tr.*: (lyr.) Eur.

μάλαγμα *Phil.*: Theophr.

ἐμπάλαγμα *Tr.*: (dial.) *Aesch.

στάλαγμα *Tr.*: (dial.) *Aesch. *Soph.

διάλλαγμα *Tr.*: (dial.) *Eur.

συνάλλαγμα *Phil.*: Arist.

ἐξάλλαγμα *Com.*: (dial.) *Anaxandr.

ὑπάλλαγμα *Phil.*: *Arist.

αντάλλαγμα *Tr.*: (dial.) *Eur.

αὐτέκμαγμα *Com.*: (dial.) *Ar.

ἀπόμαγμα *Tr.*: (dial.) *Soph.—*Phil.*: Theophr.

στέναγμα *Tr.*: (lyr.) *Eur.; (dial.) Eur. *Soph.—*Com.*: (dial.) *Ar.

ἄρπαγμα *Or.*: *Aeschin.

ἄραγμα *Tr.*: (dial.) *Eur.

σπάραγμα *Tr.*: (lyr.) *Eur.; (dial.) *Eur. *Soph.—*Phil.*: *Arist.

τάραγμα *Tr.*: (dial.) Eur.

χάραγμα *Tr.*: (dial.) *Soph.

δράγμα *Ep.*: Il.—*Tr.*: (dial.) *Sosith.—*Hist.*: *Xen.

κέκραγμα *Com.*: (dial.) *Ar.

πῶραγμα *Lyr.*: *Euen. Theogn.; Pind.—*Tr.*: (lyr.) *Aesch. Eur.; (dial.) Aesch. *Chaer. Eur. *Pyth. Soph.—*Com.*: (lyr.) Ar.; (dial.) *Alc Alex. Amph. Antiph. Apollod. Apollod. C. Ar. *Archipp. *Axion Bato. Cratin. Damox. *Diod. Dion. Diphil. Eub. Eupol. *Henioch. Men. *Nicol. *Nicom. Nicostr. *Pherecr. Philem. *Philem. II *Philet *Philippides *Plat. *Posidipp. *Sosipater 6. 105. 132. 133. 171. 355

414. 505. 554. 889.—*Hist.*: Hdt. Theop. Thuc. Xen.—*Or.*: Aeschin. And. Ant. Dem. Din. Hyp. Isae. Isocr. Lyc. Lys.—*Phil.*: Arist. Hipp. Plat.

φράγμα *Hist.*: *Hdt.—*Phil.*: Arist. Plat.

διάφραγμα *Hist.*: Thuc.—*Phil.*: *Arist. Plat.

παράφραγμα *Hist.*: Thuc.—*Phil.*: *Plat.

ἔμφραγμα *Or.*: *Isocr.

πρόφραγμα *Phil.*: *Arist.

σάγμα *Tr.*: (dial.) *Eur.—*Com.*: (dial.) Ar.

ἐπίσαγμα *Tr.*: (dial.) *Soph.

μύσαγμα *Tr.*: (dial.) *Aesch.

τάγμα *Hist.*: Xen.—*Phil.*: Arist.

ἐπίταγμα *Or.*: Aeschin. And. *Dem. *Hyp. *Isocr.—*Phil.*: Arist. Plat.

σύνταγμα *Com.*: (dial.) *Men.—*Hist.*: Xen.—*Or.*: *Dem. Isocr.—*Phil.*: *Arist.

πρόσταγμα *Or.*: Aeschin. Dem. Din. Isocr.—*Phil.*: Arist. Plat.

στάγμα *Tr.*: (dial.) *Ar.

βάσταγμα *Tr.*: (dial.) *Eur.

φρύαγμα *Tr.*: (dial.) Aesch. *Soph.—*Com.*: (dial.) *Men.—*Hist.*: *Xen.

διάσφαγμα *Lyr.*: *Hippon.

ὑπόσφαγμα *Lyr.*: *Hippon.

πρόσφαγμα *Tr.*: (dial.) *Aesch. Eur.

πρόσδεγμα *Tr.*: (dial.) *Soph.

φθέγμα *Lyr.*: Erinna Pind.—*Tr.*: (lyr.) *Aesch. Soph.; (dial.) Soph. Eur.—*Com.*: (dial.) Ar. *Polyz.—*Hist.*: ———.—*Or.*: ———.—*Phil.*: Plat.

παράφθεγμα *Phil.*: *Plat.

ἀπόφθεγμα *Hist.*: *Xen.—*Phil.*: Arist.

πρόσφθεγμα *Tr.*: (dial.) Aesch. Eur. Soph.—*Or.*: *Dem.

πλέγμα *Lyr.*: Simon.—*Tr.*: (dial.) *Eur.—*Hist.*: *Xen.—*Phil.*:¹ Plat.

φλέγμα *Ep.*: *Il.—*Com.*: (dial.) *Antiph. *Phryn.—*Phil.*: Arist. Hipp. Plat. *Theophr.

ρέγμα *Lyr.*: *Ibyc.

βρέγμα *Ep.*: *Batr.—*Tr.*: *Aesch.—*Phil.*: Arist. *Hipp.

ἔρεγμα *Phil.*: Theophr.

¹ πλεγμάτων Arist.

- δρεγμα* *Tr.*: (lyr.) Aesch. *Eur.—*Phil.*: *Arist.
δῆγμα *Tr.*: (lyr.) Aesch.; (dial.) *Soph.—*Com.*: (dial.) *Ar.—*Hist.*:
 *Xen.—*Phil.*: Arist. Theophr.
πλῆγμα *Tr.*: (lyr.) *Soph.; (dial.) Soph. *Eur.—*Phil.*: *Arist.
σμήγμα *Phil.*: *Hipp.
πῆγμα *Tr.*: (dial.) *Aesch. *Soph.—*Phil.*: *Arist.
ῥῆγμα *Com.*: (dial.) *Ephipp.—*Or.*: Dem.—*Phil.*: Arist. *Hipp.
ἔκρηγμα *Phil.*: *Theophr.
σύντηγμα *Phil.*: Arist.
ψῆγμα *Tr.*: (lyr.) *Aesch.—*Com.*: (dial.) *Eubul.—*Hist.*: Hdt.—*Phil.*:
 Arist.
παῖγμα *Tr.*: (dial.) *Eur.
δείγμα *Tr.*: (lyr.) *Aesch. *Eur.; (dial.) *Eur.—*Com.*: (dial.) Ar.—
Hist.: *Xen.—*Or.*: Dem. *Hyp. Isocr. *Lys.—*Phil.*: *Arist. Plat.
παράδειγμα *Tr.*: (lyr.) *Soph.; (dial.) Eur.—*Com.*: (lyr.) Ar.—*Hist.*:
 *Hdt. Thuc. Xen.—*Or.*: Aeschin. And. Dem. Din. *Hyp. Isocr. Lyc.
 Lys.—*Phil.*: Arist. *Hipp. Plat.
ἐπίδειγμα *Hist.*: Xen.—*Or.*: *Dem.—*Phil.*: *Plat.
ἐνδειγμα *Or.*: *Dem.—*Phil.*: *Plat.
ὑπόδειγμα *Hist.*: *Xen.
ἔλιγμα *Com.*: (dial.) *Ephipp.
μείλιγμα *Ep.*: *Od.—*Lyr.*: *Castorio.—*Tr.*: (dial.) Aesch. *Eur.
μίγμα *Ep.*: Emped.—*Phil.*: Anaxag. Arist.
αἰνιγμα *Lyr.*: *Pind.—*Tr.*: (lyr.) Eur.; (dial.) Aesch. Eur. Soph.—
Com.: (dial.) *Alex.—*Hist.*: ———.—*Or.*: *Aeschin. Dem.—*Phil.*:
 Arist. *Plat.
πνίγμα *Phil.*: *Arist.
στήριγμα *Tr.*: (dial.) *Eur. 427.—*Com.*: *Nicostr.
μινύριγμα *Lyr.*: *Philox.
σύριγμα *Tr.*: (dial.) *Eur.—*Com.*: (dial.) *Ar.
ἐπίσιγμα *Tr.*: Soph.
στίγμα *Ep.*: *Hes.—*Com.*: (dial.) *Plat.—*Hist.*: *Hdt.—*Phil.*: *Arist.
δόγμα *Com.*: (dial.) *Nicol. 266.—*Hist.*: Xen.—*Or.*: Aeschin. And.
 Dem. *Lys.—*Phil.*: Arist. Plat.
ἄργμα *Ep.*: *Od.
ἄπαργμα *Tr.*: *Aesch.—*Com.*: (dial.) *Ar.
κάταργμα *Tr.*: (dial.) *Eur. *Soph.

- ἔργμα, ἔργμα 'work' *Ep.*: Hes. Hymn.—*Lyr.*: *Mimn. Solon Theogn.;
 *Archil.; *Bacchyl. Pind. *Simon.—*Tr.*: (lyr.) *Aesch. Eur.; (dial.)
 *Aesch. *Eur.
- ἐργμα, ἔργμα 'enclosure' *Tr.*: (lyr.) *Soph.—*Phil.*: *Arist.
- δέργμα *Tr.*: (lyr.) *Aesch. Eur.; (dial.) Eur.
- εὖγμα *Ep.*: *Od.—*Tr.*: (lyr.) Aesch.; (dial.) *Aesch. *Soph.—*Com.*:
 (lyr.) *Ar.
- πρόσευμα *Com.*: (dial.) *Eubul.
- κάτευμα *Tr.*: (dial.) Aesch. *Eur. *Soph.
- ζεῦγμα *Tr.*: (dial.) *Eur.—*Hist.*: Thuc.
- ἐπίτευγμα *Phil.*: *Arist.
- ἀπότευγμα *Phil.*: *Arist.
- βδέλυγμα *Ep.*: *Hom. (in Suid.).
- δολόλυγμα *Tr.*: (lyr.) Eur.
- ἄμυγμα *Tr.*: (lyr.) *Eur. *Soph.
- νύγμα¹ *Phil.*: *Epicur.
- κίνυγμα *Tr.*: (lyr.) *Aesch.
- ἀμάρυγμα *Ep.*: Hes.—*Lyr.*: *Bacchyl.
- κήρυγμα *Tr.*: (lyr.) *Soph.; (dial.) Eur. Soph.—*Com.*: (dial.) *Ar.—
Hist.: *Hdt. Thuc. Xen.—*Or.*: Aeschin. *Ant. Dem. *Hyp.—*Phil.*:
 Arist. *Plat.
- δρυγμα *Tr.*: (dial.) *Eur.—*Hist.*: Hdt. Thuc. Xen.—*Or.*: Din. Lyc.—
Phil.: *Arist. *Plat.
- διόρυγμα *Hist.*: *Thuc.
- πτύγμα *Ep.*: *Il.
- ἐπίπτυγμα *Phil.*: Arist.
- περίπτυγμα *Tr.*: (dial.) *Eur.
- πρόσπτυγμα *Tr.*: (lyr.) *Eur.; (dial.) *Eur.
- ποίφυγμα *Tr.*: (dial.) *Aesch.
- σφυγματώδης *Phil.*: Plat.
- δίωγμα *Tr.*: (lyr.) Eur.; (dial.) *Aesch. Eur.—*Hist.*: *Xen.—*Phil.*: *Plat.
- κέδμα *Phil.*: Hipp.
- οἶδμα *Ep.*: Emped. Hes. *Hymn. Il.—*Lyr.*: Plat.; Arion Pind. *Simon.
 —*Tr.*: (lyr.) Eur. Soph.; (dial.) Eur.—*Com.*: (lyr.) *Ar.; (dial.)
 *Antiph. *Ar.
- ἐριδμαίνω *Ep.*: *Il.

¹ νυγματώδης Arist.

θεμόω *Ep.*: Od.

ἐπιθεμα *Phil.*: *Arist.

ἐνθεμα *Phil.*: *Theophr.

ῆμα *Ep.*: *Π.

κάθημα¹ *Com.*: *Antiph.

ᾄημα *Tr.*: (dial.) Aesch. *Soph.

βῆμα *Ep.*: *Hymn.—*Lyr.*:² Pind.—*Tr.*: (lyr.) *Aesch. *Soph.; (dial.)

Eur. *Soph.—*Com.*: (dial.) Ar. *Men. *Plat. *Timocl.—*Hist.*: *Hdt.

Thuc. Xen.—*Or.*: Aeschin. *Ant. Dem. *Isae. Isocr. Lys.—*Phil.*: Plat.

πρόβημα *Com.*: (dial.) *Ar.

ἀσέβημα *Hist.*: Thuc.—*Or.*: *Aeschin. And. Ant. Dem. Lyc. Lys.—

Phil.: *Plat.

φόβημα *Tr.*: (lyr.) *Soph.

ᾄγμα *Hist.*: *Xen.

δικαιοπράγημα *Phil.*: Arist.

τράγημα *Com.*: (dial.) Alex. Ar. *Clearch. *Crobyl. *Diphil. *Eph. *Eub.

*Lycophr. Men. *Mnes. *Nicostr. *Philem. 141.—*Hist.*: *Theop.

Xen.—*Phil.*: Arist. Plat. *Theophr.

ἀποτράγημα *Com.*: (dial.) *Eupol.

πατάγημα *Com.*: *Men.

διήγημα³ *Com.*: (dial.) *Phoen.

εἰσήγημα *Or.*: *Aeschin.

ἀφήγημα *Hist.*: *Hdt.

στρατήγημα *Hist.*: *Xen.—*Or.*: Isocr.

ἄλγημα *Tr.*: (lyr.) *Soph.; (dial.) *Eur. *Soph.—*Com.*: (dial.) *Men

—*Or.*: Dem.—*Phil.*: Arist. Hipp. Theophr.

λιθολόγημα *Hist.*: *Xen.

μυθολόγημα *Com.*: (dial.) 503.—*Phil.*: Plat.

φυσιολόγημα *Phil.*: *Epicur.

ὁμολόγημα *Or.*: *Hyp.—*Phil.*: Arist. Plat.

ἀπολόγημα *Phil.*: *Plat.

ἐνάργημα *Phil.*: *Epicur.

στέργημα *Tr.*: (dial.) *Soph.

κακούργημα *Or.*: *Aeschin. Ant. Dem. *Isocr.—*Phil.*: Plat.

¹ Bekker restores *κάθεμα* from Hesych.

² βηματίζω Dionys. Chal.

³ διηγηματικός Arist.

- πανούργημα *Tr.*: (lyr.) *Soph.
 ὑπούργημα *Hist.*: *Hdt. *Xen.—*Or.*: Andoc.
 χειρούργημα *Phil.*: *Plat.
 γεώργημα *Phil.*: *Plat.
 στύγημα *Tr.*: (dial.) *Eur.
 διάδημα *Com.*: (dial.) 253.—*Hist.*: *Xen.
 ἀνάδημα *Lyr.*: *Bacchyl. *Pind.—*Tr.*: (dial.) Eur.—*Com.*: (dial.) *Ar
 *Plat.—*Hist.*: *Xen.
 κατάδημα *Phil.*: *Arist.
 ὑπόδημα *Ep.*: Od.—*Lyr.*: ———.—*Com.*: (dial.) Ar. *Plat. *Stratt.—
Hist.: *Hdt. Xen.—*Or.*: *Hyp. *Lys.—*Phil.*: Arist. Plat.
 κελάδημα *Tr.*: (lyr.) *Eur.—*Com.*: (lyr.) *Ar.
 μελέδημα *Ep.*: *Il. Od.—*Lyr.*: *Theog.; *Ibyc.—*Tr.*: (lyr.) Eur.—
Com.: (lyr.) *Alex.
 πήδημα *Tr.*: (lyr.) *Aesch. *Eur.; (dial.) Aesch. Eur. *Soph.
 μείδημα *Ep.*: *Hes.
 χλίδημα *Tr.*: (dial.) *Eur.
 οἶδημα *Or.*: *Dem.—*Phil.*: *Arist. Hipp.
 κωμώδημα *Phil.*: *Plat.
 δέημα *Com.*: (dial.) *Ar.
 ροίζημα *Com.*: (dial.) *Ar.
 κνύζημα *Hist.*: *Hdt.
 θήμα *Tr.*: *Soph.
 ἀνάθημα *Ep.*: Od.—*Lyr.*: *Lycophr.—*Tr.*: (lyr.) Eur.; (dial.) Eur.
 *Soph.—*Com.*: (dial.) *Herm.—*Hist.*: Hdt. *Theop. Thuc. Xen.—
Or.: Aeschin. *And. Dem. *Din. Isae. Isocr. Lys.—*Phil.*: Arist. Plat.
 *Theophr.
 ἐπίθημα *Ep.*: *Il.—*Lyr.*: *Hippon.—*Com.*: (dial.) Ar. Hegesipp.—
Hist.: *Hdt.—*Or.*: *Isae.—*Phil.*: *Arist.
 σύνθημα *Tr.*: (dial.) Eur. Soph. 365.—*Com.*:¹ (dial.) 486.—*Hist.*: Hdt.
 Thuc. Xen.—*Or.*: *Din.—*Phil.*: *Arist. Plat.
 πρόθημα *Tr.*: (lyr.) *Eur.
 πρόσθημα *Hist.*: *Xen.
 μάθημα *Tr.*: (dial.) *Eur. *Soph.—*Com.*: (dial.) *Amph. *Ar. *Philem.
 *Sosipat. 104.—*Hist.*: *Hdt. *Thuc. Xen.—*Or.*: Isocr.—*Phil.*:
 Arist. *Hipp. Plat.

¹ συνθηματιαῖος Ar.

πάθημα *Tr.*: (lyr.) *Soph.; (dial.) Eur. Soph.—*Com.*: (dial.) *Ar. Sosit. 283.¹—*Hist.*: Hdt. Thuc. Xen.—*Or.*: Ant.—*Phil.*: Arist. Hipp. Plat.

σπάθημα *Tr.*: *Soph.—*Com.*: 903.

βοήθημα *Phil.*: Arist.

ἐξάνθημα *Com.*: (dial.) 458.—*Phil.*: Arist. Hipp.

πένθημα *Tr.*: (lyr.) *Aesch.; (dial.) *Eur.

ἔσθημα *Tr.*: (dial.) Aesch. Soph.—*Hist.*: *Thuc.

ῥσθημα *Com.*: *Eupol.

αἶσθημα *Tr.*: (dial.) *Eur.—*Phil.*: Arist.

ἐπαίσθημα *Phil.*: *Epicur.

ὀλίσθημα *Phil.*: *Plat.

ἐρύθημα *Tr.*: (lyr.) *Eur.; (dial.) *Chaerem.—*Hist.*: *Thuc. *Xen.—*Phil.*: Arist. Hipp.

ἔχθημα *Tr.*: *Soph.

ἀπέχθημα *Tr.*: (dial.) *Eur. See also possessive compounds.

μόχθημα *Tr.*: (dial.) *Aesch. Eur. *Soph.

ποίημα *Com.*: (dial.) *Antiph. *Cratin. *Men.—*Hist.*: Hdt.—*Or.*: Aeschin. Isocr. *Lyc.—*Phil.*: Arist. Plat. Theophr.

προσποίημα *Phil.*: *Arist.

λογοποίημα *Com.*: (dial.) *Antiph.

σκευοποίημα *Or.*: *Hyp.

θάκημα *Tr.*: (lyr.) *Eur.; (dial.) Soph.

ἀμπλάκημα *Tr.*: (dial.) Aesch. *Eur. *Soph.

λήκημα *Phil.*: *Epicur.

ἀδίκημα *Tr.*: (dial.) Eur.—*Com.*: (dial.) Antiph. *Ar. *Men.—*Hist.*: Hdt. Thuc. Xen.—*Or.*: Aeschin. And. Ant. Dem. Din. Hyp. *Isae. Isocr. Lyc. Lys.—*Phil.*: Arist. Plat.

οἴκημα *Lyr.*: *Pind.—*Tr.*: (dial.) *Aesch. 34.—*Com.*: (dial.) *Eupol.—*Hist.*: Hdt. Thuc. Xen.—*Or.*: *Aeschin. Dem. Din. *Hyp. *Isae. Lys.—*Phil.*: Arist. *Hipp. Plat. Theophr.

συνοίκημα *Hist.*: *Hdt.

ἔλκημα *Tr.*: (dial.) *Eur.

δόκημα *Tr.*: (lyr.) Eur.; (dial.) Eur.

δωροδόκημα *Com.*: (dial.) *Plat.—*Or.*: Aeschin. Dem.

προσδόκημα *Phil.*: Plat.

¹ παθημάτων Aetol. = -ήμασι.

ἄσκημα *Hist.*: Xen.

δίσκημα *Tr.*: (lyr.) *Eur.; (dial.) *Soph.

βόσκημα *Tr.*: (lyr.) Eur.; (dial.) Aesch. Eur. Soph.—*Com.*: (dial.)
*Antiph. Ar. *Athenio.—*Hist.*: *Hec. Xen.—*Or.*: Dem.—*Phil.*:
Arist. Plat. Theophr.

μύκημα *Tr.*: (lyr.) *Aesch.; (dial.) Eur.—*Phil.*: Arist.

λήμα *Lyr.*: Pind. *Simon.—*Tr.*: (lyr.) Aesch. Eur. *Soph.; (dial.)
Aesch. Eur. *Mosch. Soph.—*Com.*: (lyr.) *Ar.; (dial.) Ar.—*Hist.*: Hdt.

ἄλημα *Tr.*: (lyr.) *Soph.; (dial.) *Soph.

λάλημα *Tr.*: (dial.) *Eur. *Soph.—*Com.*: (dial.) *Eubul.

παλημάτιον *Com.*: (dial.) *Ar.

παιπάλημα *Lyr.*: *Aeschrio.—*Com.*: (dial.) *Ar.—*Or.*: *Aeschin.

βλήμα *Tr.*: (dial.) *Eur.—*Hist.*: *Hdt.

παράβλημα *Hist.*: *Xen.

προσκατάβλημα *Or.*: Dem.

ἐπίβλημα *Com.*: (dial.) *Nicostr.

περίβλημα *Phil.*: *Arist. *Plat.

πρόβλημα *Lyr.*: *Hybr.—*Tr.*: (lyr.) *Soph.; (dial.) Aesch. Eur. Soph.
—*Com.*: (dial.) *Antiph. *Ar.—*Hist.*: Hdt. *Xen.—*Or.*: *Dem.—
Phil.: Arist. Plat.

θέλημα *Phil.*: *Arist.

μέλημα *Lyr.*: *Sappho; Pind.—*Tr.*: (lyr.) *Aesch. *Soph.; (dial.) Aesch
—*Com.*: (lyr.) *Ar.

ἐπιμέλημα *Hist.*: Xen.

πλημμέλημα *Or.*: *Dem.

ὠφέλημα *Tr.*: (dial.) Aesch. *Eur. *Soph.—*Com.*: (dial.) *Ar.—*Hist.*:
Xen.

ἐπωφέλημα *Tr.*: (dial.) *Soph.

προσωφέλημα *Tr.*: (dial.) *Eur.

δήλημα *Ep.*: *Hymn. *Od.—*Tr.*: (dial.) *Aesch. *Soph.

κήλημα *Lyr.*: *Ibyc.—*Tr.*: (dial.) *Eur.

ἄθλημα *Or.*: *Dem.—*Phil.*: *Arist. *Plat.

μάσθλημα *Hist.*: *Ctes.

ἀπείλημα *Tr.*: (dial.) *Soph.

ὀφείλημα *Hist.*: Thuc.—*Or.*: *Dem.—*Phil.*: Arist. *Plat.

ὀμίλημα *Tr.*: (dial.) *Eur.—*Phil.*: *Plat.

πίλημα *Phil.*: *Anaximander Arist.

- φίλημα* *Tr.*: (dial.) *Aesch. Eur. *Soph.—*Com.*: (dial.) *Eub. *Nicophr.
 *Plat.—*Hist.*: Xen.
*κλήμα*¹ *Com.*: (dial.) *Ar.—*Hist.*: *Xen.—*Or.*: *Aeschin.—*Phil.*: Arist.
 *Plat. Theophr.
ἐγκλημα *Tr.*: (dial.) *Eur. *Soph.—*Com.*: (dial.) *Ar.—*Hist.*: Thuc.
 Xen.—*Or.*: Aeschin. Ant. Dem. Hyp. Isocr. Lys.
ἐπίκλημα *Tr.*: (dial.) *Eur. Soph.—*Hist.*: *Xen.
ἐγκύκλημα *Phil.*: *Arist.
μέλλημα *Tr.*: (dial.) *Eur.—*Or.*: *Aeschin.
ἀμίλλημα *Tr.*: (lyr.) *Soph.
κόλλημα *Com.*: (dial.) *Antiph.
παρακόλλημα *Phil.*: *Theophr.
ἐπικόλλημα *Phil.*: *Theophr.
ἀπαιόλημα *Tr.*: *Soph.; (dial.) Aesch.—*Com.*: (dial.) *Ar.
ἐμπόλημα *Tr.*: (dial.) *Eur. *Soph. 109.—*Phil.*: *Theophr.
πυρπόλημα *Tr.*: (dial.) *Eur.
ναυστόλημα *Tr.*: (dial.) *Eur.
ῥλημα *Phil.*: Theophr.
αὔλημα *Com.*: (dial.) *Ar.—*Hist.*: *Charon *Xen.—*Phil.*: Plat.
θύλημα *Com.*: (dial.) *Ar. *Pherecr. *Plat. *Telecl.
βούλημα *Tr.*: (dial.) *Soph.—*Com.*: (dial.) Ar.—*Or.*: Dem. Isocr.—
Phil.: Arist. Plat.
ῥφλημα *Or.*: Dem. *Hyp. *Isae.
πώλημα *Hist.*: *Xen.
παλάμημα *Com.*: (dial.) 706.
*δράμημα*² *Tr.*: (lyr.) *Soph.; (dial.) *Aesch. *Eur. *Ion.—*Hist.*: *Hdt.
ἀρίθμημα *Tr.*: (dial.) *Aesch.
μίμημα *Tr.*: (lyr.) *Eur.; (dial.) *Aesch. Eur.—*Com.*: (dial.) *Antiph.
 —*Hist.*: *Xen.³—*Or.*: *Aeschin.—*Phil.*: Arist. Plat.
κοίμημα *Tr.*: (lyr.) *Soph.
συγκοίμημα *Tr.*: (dial.) *Eur.
τίμημα *Tr.*: (dial.) *Aesch. *Eur.—*Com.*: (dial.) Ar.—*Hist.*: *Xen.—
Or.: Aeschin. Dem. Din. Hyp. Isae. Isocr. *Lyc. Lys.—*Phil.*: Arist.
 Plat.

¹ κλημάτινος Theogn.; κληματίς Thuc.

² Cf. δρόμημα.

³ The editors read μμητά.

- ἐπιτίμημα Phil.: *Arist.*
*ἀποτίμημα Or.: Dem. *Isae. *Lys.*
προστίμημα Or.: Dem.
τόλμημα Tr.: (dial.) Eur.—Com.: (dial.) Ar.—Hist.: Thuc.—Or.: Dem.
*—Phil.: *Plat.*
*οἰκοδόμημα Hist.: Hdt. Thuc. *Xen.—Or.: Dem. *Din. *Isae.—Phil.:*
Arist. Plat.
*παροικοδόμημα Phil.: *Arist.*
*παρανόμημα Hist.: *Thuc.—Or.: Lyc.*
*δρόμημα¹ Tr.: (dial.) Eur.—Phil.: *Arist.*
ὄρμημα Ep.: Il.
*σμήμα Lyr.: *Philox.—Com.: (dial.) *Antiph.*
*χάσμημα Com.: (dial.) *Ar.*
*κόσμημα Hist.: *Xen.—Phil.: *Plat.*
τμήμα Phil.: Arist. Plat.
*περίτμημα Phil.: *Plat.*
ἔκτμημα Phil.: Arist.
ἐντμημα Hist.: Xen.
*ἐπιθύμημα Com.: (dial.) *Philyl.—Hist.: Xen.—Phil.: Plat.*
*ἐνθύμημα Tr.: (dial.) Soph.—Com.: (dial.) *Anaxan.—Hist.: Xen.—*
*Or.: *Aeschin. Isocr.—Phil.: Arist.*
*ἐπενθύμημα Phil.: *Arist.*
*νήμα Ep.: *Hes. Od.—Phil.: Arist. *Plat.*
*διάνημα Phil.: *Plat.*
*πλάνημα Tr.: (dial.) *Aesch. *Soph.*
*δαπάνημα Com.: (dial.) *Philem.—Hist.: Xen.—Or.: Isae.—Phil.:*
Arist.
*μηχάνημα Tr.: (lyr.) *Aesch.; (dial.) Aesch. Eur. *Soph.—Com.: (dial.)*
*Ar.—Hist.: Xen.—Or.: Ant. Dem.—Phil.: *Arist. *Hipp. Plat.*
ἀσθένημα Phil.: Arist.
*τιθήνημα Tr.: (dial.) *Chaerem.*
*σκήνημα Tr.: (dial.) *Aesch.—Hist.: *Xen.*
*θρήνημα Tr.: (lyr.) *Eur.; (dial.) Eur.*
κίνημα Or.:² ———.—Phil.: Arist.
*ρίνημα Tr.: (dial.) *Eur.*

¹ Cf. *δράμημα*.² Isocr. *Epist.*

μνήμα *Ep.*: *Il. Od.—*Lyr.*: *Aesch. *Hipparch. *Theocr.Ch. Theogn. *Thuc.; *Hippon.; *Anacr. *Sapph.; Pind. Simon.—*Tr.*: (lyr.) Eur. Soph.; (dial.) *Aesch. Eur.—*Com.*: (dial.) *Anaxipp. *Diphil. *Lao Men. *Philem.—*Hist.*: Thuc. Xen.—*Or.*: Dem. *Din. Isae. *Lys.—*Phil.*: Plat. *Theophr.

ὑπόμνημα *Com.*: (dial.) *Sotad.—*Hist.*: Thuc. Xen.—*Or.*: Aeschin. Dem. Isocr. Lyc.—*Phil.*:¹ Arist. Plat.

μερίμνημα *Lyr.*: Pind.—*Tr.*: (dial.) *Soph.

γέννημα *Tr.*: (lyr.) *Soph.; (dial.) *Aesch. Soph.—*Phil.*: *Plat.

ἐπιγέννημα *Phil.*: *Archyt.

μουσοδόνημα *Com.*: (dial.) *Eupol.

διακόνημα *Phil.*: *Arist. Plat.

πόνημα *Tr.*: (lyr.) *Eur.

διαπόνημα *Phil.*: Plat.

φρόνημα *Tr.*: (lyr.) Aesch. Eur. Soph.; (dial.) Aesch. Eur. Soph.—*Com.*: (dial.) Ar. *Telecl. 703. 867.—*Hist.*: *Hdt. Thuc. Xen.—*Or.*: Dem. *Din. *Hyp. Isocr.—*Phil.*: Arist. Plat.

καταφρόνημα *Hist.*: *Thuc.

φιλοφρόνημα *Or.*:² ———.

σωφρόνημα *Hist.*: *Xen.

γειτόνημα *Lyr.*: *Alcman.—*Phil.*: *Plat.

εὔνημα *Tr.*: (dial.) *Eur.

τέχνημα *Tr.*: (dial.) Aesch. *Eur. Soph.—*Hist.*: *Ephor. *Xen.—*Phil.*: *Hipp. Plat.

κοινώνημα *Phil.*: *Arist. Plat.

φώνημα *Tr.*: (dial.) Soph.

προσφώνημα *Tr.*: (dial.) *Eur. Soph.

παροφώνημα *Tr.*: (dial.) *Aesch.

ἀλέξημα *Tr.*: (dial.) *Aesch.

αὔξημα *Tr.*: (dial.) *Eur.—*Phil.*: *Arist.

ἐπιβόημα *Hist.*: *Thuc.

νόημα *Ep.*: *Emped. Hes. Hymn. Il. Od. Parm. *Xenoph.—*Lyr.*: Theogn. *Xenoph.; *Pitt.; Alcae. Sapph.; *Bacchyl. Pind.—*Com.*: (lyr.) Ar.; (dial.) Ar.—*Hist.*: *Hdt. *Xen.—*Or.*: ———.—*Phil.*: Arist. Plat.

διανόημα *Hist.*: *Xen.—*Or.*: Isocr.—*Phil.*: *Hipp. Plat.

¹ Archyt. *Epist.*

² Aeschin. *Epist.*

κατανόημα *Phil.*: *Arist.

ἐπινόημα *Lyr.*: *Archil.—*Or.*: *Ant.

ἐννόημα *Phil.*: *Arist.

ἀγνόημα *Phil.*: *Theophr.

πῆμα¹ *Ep.*: Hes. Hymn. Il. Od.—*Lyr.*: *Semon. Theogn.; *Scyth.;
Pind. *Simon.—*Tr.*: (lyr.) Aesch. Eur. Soph.; (dial.) Aesch. Eur.
Soph.—*Com.*: (dial.) *Eubul.—*Hist.*: *Hdt.

ἀγάπημα *Lyr.*: *Crat.—*Com.*: (dial.) *Axionic.

λίπημα *Tr.*: (dial.) *Soph.²

τρύπημα *Com.*: (dial.) Ar. *Eupol.—*Phil.*: Arist.

κτύπημα *Tr.*: (lyr.) *Eur.; (dial.) *Critias.

ῥῆμα *Lyr.*: Theogn.; *Archil.; Pind. Simon.—*Tr.*: (lyr.) *Soph.; (dial.)
*Eur. Soph.—*Com.*: (lyr.) Ar.; (dial.) *Amph. *Antiph. Ar. *Crat.
Eupol. *Men. Philem. *Plat. Strato 108.—*Hist.*: Hdt. *Thuc.
*Xanth. Xen.—*Or.*: Aeschin. *And. *Ant. Dem. *Isae. *Isocr.—
Phil.: Arist. Plat. *Zeno.

ἐπίρρημα *Com.*: (dial.) *Macho.³

ἀπόρρημα *Phil.*: *Plat.

πρόσρημα *Com.*: (dial.) 143.—*Or.*: *Dem.—*Phil.*: Plat.

καρτέρημα *Phil.*: *Plat.

στέρημα *Tr.*: *Soph.(?)

λήρημα *Phil.*: *Plat.

εὐκλήρημα *Com.*: *Antiph.⁴

παραίρημα *Hist.*: *Thuc.

ἐγγχείρημα *Tr.*: (dial.) *Soph.—*Com.*: (dial.) *Antiph.—*Or.*: *Dem.—
Phil.: *Plat.

ἐπιχείρημα *Hist.*: *Thuc. Xen.—*Or.*: Dem. *Isocr.—*Phil.*: Arist. Plat.

ἀπηγόρημα *Phil.*: *Plat.

παρηγόρημα *Tr.*: (dial.) *Aesch.

προσηγόρημα *Tr.*: (lyr.) *Eur.

κατηγόρημα *Or.*: *Aeschin. Dem. *Din.—*Phil.*: Arist. Plat.

λοιδόρημα⁵ *Phil.*: *Arist.

κόρημα *Com.*: (dial.) Ar. Eupol. *Hermipp.

¹ πημαίνω Ar.; Plat.

² *Trachin.* 554. Hermann reads κήλημα, Wecklein χλιδημα, Jebb λώφημα.

³ Al. ῥημα.

⁴ Bekker's reading, *Anecd.*, I, 77, is εὐκλήρωμα.

⁵ λοιδορημάτων Ar.

ἀπόρημα *Phil.*: Arist. *Plat. Theophr.

διαπόρημα *Phil.*: Arist. *Hipp.

φόρημα *Tr.*: (dial.) *Aesch. *Eur. *Soph.—*Com.*: (dial.) *Ar. *Diphil.—*Hist.*: Xen.—*Phil.*: *Arist.

ἐπιφόρημα *Com.*: *Ar. *Eudox. (dial.) *Archipp. *Philyl.—*Hist.*: *Hdt.

προσφόρημα *Tr.*: (dial.) *Eur.

δορυφόρημα *Com.*: 88.

τρῆμα *Com.*: (lyr.) *Ar.; (dial.) *Ar.; *Amips.—*Phil.*: Arist. *Plat.

μέτρημα *Tr.*: (dial.) Eur.

καταμέτρημα *Phil.*: *Epicur.

οἷστρομα *Tr.*: (dial.) *Soph.

εὖρημα *Lyr.*: *Philox. *Tynnich.—*Tr.*: (lyr.) *Soph.; (dial.) Eur. *Soph.—*Com.*: (lyr.) *Alex. (dial.) *Alex. Ar. *Diod. 482.—*Hist.*: Ephor. Hdt. *Thuc. Xen.—*Or.*: *Ant. Dem. *Isae. *Lys.—*Phil.*: *Arist. Plat.

ἐξεύρημα *Tr.*: (dial.) *Aesch. Eur. *Soph.—*Com.*: (lyr.) *Ar. *Pherecr.; (dial.) *Amph. Ar. *Eupol. *Phryn.—*Hist.*: Hdt.

οἰκούρημα *Tr.*: (dial.) Eur. *Soph.

ἐπικούρημα *Hist.*: *Xen.

φρούρημα *Tr.*: (dial.) Aesch. Eur. *Soph.

μαρτύρημα *Tr.*: (dial.) *Eur.

χρῆμα¹ *Ep.*: *Emped. Hes. Hymn. Od.—*Lyr.*: Crates *Crit. *Mimn. Solon Theogn.; Archil. *Semon.; *Alcae.; Pind.—*Tr.*: (lyr.) Aesch.; (dial.) Aesch. *Agath. Eur. Soph.—*Com.*: (lyr.) Ar.; (dial.) Alex. *Anaxan. Antiph. Apoll. Ar. *Archipp. *Axion. *Crates *Diod. Eupol. *Herm. Men. Philem. Plat. *Tel. 158. 469. 519. 645. 835.—*Hist.*: Hdt. Theop. Thuc. Xen.—*Or.*: Aeschin. And. Ant. Dem. Din. Hyp. Isae. Isocr. Lyc. Lys.—*Phil.*: Arist. Hipp. Plat. *Theophr.

ὀλιγώρημα *Phil.*: *Arist.

δώρημα *Tr.*: (lyr.) Eur.; (dial.) Aesch. Eur. Soph. 475.—*Com.*: (lyr.) *Ar.—*Hist.*: *Hdt. *Xen.—*Phil.*: *Arist.

θεώρημα *Or.*: *Dem.—*Phil.*: Arist. *Plat.

αἰώρημα *Tr.*: (lyr.) Eur.; (dial.) *Eur.

ἐναιώρημα *Phil.*: Hipp.

τιμώρημα *Hist.*: *Hdt.—*Phil.*: Plat.

σκευώρημα *Or.*: Dem.

διαχώρημα *Phil.*: Hipp.

¹ φιλοχρηματία Tyrt.

ἀναχώρημα *Phil.*: *Arist.

ὑποχώρημα *Phil.*: *Theophr.

σῆμα¹ *Ep.*: *Hes. Hymn. Il. Od. Parm.—*Lyr.*: Hipp. *Solon *Plat.;
*Archil.; *Anacr. *Erinna; Bacchyl. Pind. Simon.—*Tr.*: (lyr.) *Eur.;
(dial.) Aesch. Eur. Soph.—*Com.*: (dial.) Ar.—*Hist.*: *Clid. Hdt.
Thuc. *Xen.—*Or.*: ———.—*Phil.*: Plat.

ἐπίσημα² *Lyr.*: *Simon.—*Tr.*: (dial.) *Aesch.

μάσημα *Com.*: (dial.) *Antiph.—*Phil.*: Theophr.

πέσημα *Tr.*: (lyr.) Eur.; (dial.) *Aesch. Eur. *Soph.—*Com.*: (dial.) 621.

μίσσημα *Tr.*: (dial.) Aesch. Eur. *Soph.

νόσημα *Tr.*: (dial.) Aesch. Eur. Soph.—*Com.*: (dial.) *Alc. *Antiph. Ar.
*Philem. 19.—*Hist.*: Thuc. Xen.—*Or.*: *Aeschin. Dem. *Hyp. Isocr.
—*Phil.*: Arist. Hipp. Plat. *Theophr.

λύσσημα *Tr.*: (dial.) *Eur.

γλώσσημα *Tr.*: (dial.) *Aesch.

φύσημα *Tr.*: (dial.) Eur.—*Com.*: (lyr.) *Ar.; (dial.) *Diphil.—*Hist.*:
*Xen.—*Or.*: *Hyp.

ἀναφύσημα *Phil.*: Arist.

ἐμφύσημα *Phil.*: *Hipp.

ἀποπάτημα *Com.*: (dial.) *Eupol.

εὐεργέτημα *Hist.*: Xen.—*Or.*: Dem. Hyp. *Isocr.—*Phil.*: Arist.

νομοθέτημα *Phil.*: *Arist. Plat.

νούθετημα *Tr.*: (dial.) *Aesch. Eur. *Soph.

μελέτημα *Lyr.*: *Critias.—*Tr.*: (lyr.) *Eur.—*Hist.*: Xen.—*Phil.*: *Plat.

πλημμελέτημα *Or.*: *Aeschin.

ὑπηρέτημα *Tr.*: (dial.) *Soph.—*Or.*: *Ant.—*Phil.*: Plat.

ἀμφισβήτημα *Phil.*: *Arist. Plat.

ζήτημα *Tr.*: (dial.) Eur. *Soph.—*Phil.*: *Arist. *Hipp. Plat.

αἴτημα *Phil.*: Arist. *Plat.

κτῆμα *Ep.*: *Hes. Hymn. Il. Od.—*Lyr.*: ———.—*Tr.*: (lyr.) Aesch.
*Soph.; (dial.) *Aesch. *Carc. Eur. Soph. 458.—*Com.*: (dial.) *Alex.
*Antiph. *Eub. *Hipparch. Men. Philem. *Plat.—*Hist.*: Thuc. Xen.
—*Or.*: Aeschin. *And. Dem. *Din. Isocr.—*Phil.*: Arist. Plat.

ἐγκτημα *Or.*: *And. *Dem.

πλεονέκτημα *Hist.*: Xen.—*Or.*: Dem.—*Phil.*: *Arist. *Plat.

¹ σημαίνω Theogn.; Andoc. Hyp. Isae. Isocr.; Arist. Hipp. σημείων Aeschin.
ἀρίσσημος Tyrt.

² Formerly read in Eur. *Phoen.* 1114 (dial.).

- ἀπάντημα *Tr.*: (dial.) *Eur.
 συκοφάντημα *Or.*: *Aeschin. *Dem.—*Phil.*: *Arist.
 κέντημα *Tr.*: (dial.) *Aesch.
 κατακέντημα *Phil.*: *Plat.
 βρόντημα *Tr.*: (dial.) *Aesch.—*Com.*: 965.
 ἀναισχύντημα *Or.*: *Hyp.
 πότημα *Tr.*: (dial.) *Aesch.
 κρότημα *Tr.*: (dial.) *Eur. *Soph.
 ἄρτημα *Hist.*: *Hdt.—*Phil.*: Arist.
 ἀμάρτημα *Tr.*: (lyr.) *Soph.—*Com.*: (dial.) *Philem.—*Hist.*: Thuc.
 Xen.—Or.: Aeschin. And. Ant. Dem. Din. *Hyp. *Isae. Isocr. *Lyc.
 Lys.—Phil.: Arist. Plat.
 διαμάρτημα *Phil.*: *Arist.¹
 σκίρτημα *Tr.*: (lyr.) *Aesch. *Eur.; (dial.) *Aesch. Eur.
 διάστημα *Com.*: (dial.) *Damox. *Nicom.—*Hist.*: *Ephor. *Xen.—
 Phil.: Arist. Plat. *Theophr.
 ἀνάστημα *Phil.*: *Theophr.
 ἐπίστημα *Phil.*: *Plat.
 ἀπόστημα *Phil.*: Arist. Hipp. Theophr.
 ὑπόστημα *Phil.*: Arist.
 σύστημα *Tr.*: (dial.) *Aesch.—*Phil.*: Arist. Plat.
 βλάστημα *Tr.*: (lyr.) *Eur.; (dial.) *Aesch. Eur.—*Or.*: *Isocr.—*Phil.*:
 Theophr.
 ἀναβλάστημα *Phil.*: *Plat.
 παραβλάστημα *Phil.*: *Theophr.
 ἀποβλάστημα *Phil.*: Plat. *Theophr.
 προβλάστημα *Phil.*: *Theophr.
 ἀρρώστημα *Com.*: *Men.—*Hist.*: *Xen.—*Or.*: Dem. *Hyp.—*Phil.*:
 Arist.
 ἐρώτημα *Hist.*: Thuc. Xen.—*Or.*: Aeschin. *Dem.—*Phil.*: Arist. Plat.
 ἐπερώτημα *Hist.*: *Hdt. Thuc.
 μεσεγγύημα *Hist.*: *Xen.—*Or.*: *Aeschin. *Hyp.
 κύημα *Phil.*: Arist. Plat. *Theophr.
 ἐπικύημα *Phil.*: *Arist.
 διαπύημα *Phil.*: *Hipp.
 ἐκπύημα *Phil.*: *Hipp.

¹ Or δὲ ἄμ.

- ἐμπύημα *Phil.*: *Arist. Hipp.
 ψηλάφημα *Hist.*: *Xen.
 σκιαγράφημα *Phil.*: *Plat.
 ψευδογράφημα *Phil.*: *Arist.
 ζωγράφημα *Phil.*: *Arist. Plat.
 ῥόφημα *Phil.*: Arist. Hipp.
 φιλοσόφημα *Phil.*: Arist.
 τρύφημα *Tr.*: (lyr.) *Eur.—*Com.*: (dial.) *Ar. *Polyz. 123.
 ἰάχημα *Tr.*: (lyr.) *Eur.
 ἥχημα *Tr.*: (lyr.) *Eur.
 ἀπήχημα *Phil.*: *Plat.
 ὄχημα *Lyr.*: Pind.—*Tr.*: (lyr.) *Eur. *Soph.; (dial.) Aesch. Eur. *Soph.
 —*Com.*: (dial.) *Ar.—*Hist.*: Hdt. Xen.—*Or.*: *Dem.—*Phil.*: Plat.
 τριηράρχημα *Or.*: *Dem.
 ἐπιτριηράρχημα *Or.*: Dem.
 σιτάρχημα *Com.*: (dial.) *Antiph.
 ὄρχημα *Lyr.*: *Simon.—*Tr.*: (lyr.) *Soph.—*Com.*: (dial.) *Ar.—*Hist.*:
 *Xen.
 ὑπόρχημα *Phil.*: *Plat.
 σχῆμα¹ *Lyr.*: *Iophon *Philisc. *Phryn.—*Tr.*: (lyr.) Eur.; (dial.)
 *Aesch. Eur. Soph.—*Com.*: (lyr.) Ar.; (dial.) *Alex. *Antiph. Ar.
 *Call. *Eph. Men. *Philem.—*Hist.*: Hdt. Thuc. Xen.—*Or.*: Aeschin.
 Dem. *Isocr.—*Phil.*: Arist. Plat. Theophr.
 πρόσχημα *Tr.*: (dial.) Soph.—*Com.*: (dial.) *Ar.—*Hist.*: Hdt. Thuc
 —*Or.*: Dem. *Lys.—*Phil.*: *Arist. Plat.
 αὔχημα *Lyr.*: *Pind.—*Tr.*: (lyr.) Soph.; (dial.) *Eur.—*Com.*: 786.—
Hist.: Thuc.
 καύχημα *Lyr.*: *Pind.
 τεύχημα² *Tr.*: (dial.) *Aesch.
 βρύχημα *Tr.*: (dial.) *Aesch.
 ἀτύχημα *Com.*: (dial.) Men. *Timocl.—*Hist.*: ———.—*Or.*: Aeschin
 *Ant. Dem. Din. *Hyp. *Isae. *Lyc. *Lys.—*Phil.*: Arist.
 συντύχημα *Com.*: *Apollod.
 δυστύχημα *Com.*: (dial.) *Men.—*Hist.*: Xen.—*Or.*: *Aeschin. *And.
 Lys.—*Phil.*: *Arist. *Plat.
 εὐτύχημα *Tr.*: (lyr.) *Eur.; (dial.) Eur. 82.—*Hist.*: Xen.—*Or.*: Dem.
 *Din. *Hyp. Lyc. Lys.—*Phil.*: Arist. Plat.

¹ σχηματίζω Lysias.² τέχημα Nauck.

ἔψημα *Com.*: (dial.) *Plat.—*Phil.*: Arist. *Plat. *Theophr.

ἔθμα *Ep.*: *Hymn. *Il.

ἄσθμα¹ *Ep.*: Il.—*Lyr.*: *Pind.—*Tr.*: (dial.) *Aesch.—*Phil.*: Arist. *Hipp. Plat. *Theophr.

ἰμάτιον *Lyr.*: *Hippon.—*Tr.*: (dial.) *Soph.—*Com.*: (lyr.) Ar.; (dial.) Ar.—*Hist.*: Hdt.—*Or.*: Ant. Dem. Isae. *Lyc. Lys.—*Phil.*: Arist. Plat. Theophr.

αἶμα² *Ep.*: Batr. Emp. Hes. *Hymn. Il. Od.—*Lyr.*:³ Theogn.; Hippon *Semon. *Timoth.; Bacchyl. Pind. Simon.—*Tr.*: (lyr.) Aesch. Eur. Soph.; (dial.) Aesch. Eur. Soph.—*Com.*: (lyr.) *Eupol.; (dial.) Ar. *Diphil. *Timocl. 373.—*Hist.*:⁴ Xen.—*Or.*: *Aeschin. Ant. Dem.—*Phil.*: Arist. Hipp. Plat.

λαῖμα *Com.*: (lyr.) *Ar.

εἶμα *Ep.*: Hes. Hymn. Il. Od.—*Lyr.*:⁵ Archil. Semon.; *Pind.—*Tr.*: (lyr.) *Aesch.; (dial.) Aesch. Eur. Soph.—*Com.*: ———.—*Hist.*: Hdt.—*Or.*: ———.—*Phil.*: ———.

δεῖμα *Ep.*: *Il.—*Lyr.*: *Theogn.; Pind. *Simon.—*Tr.*: (lyr.) Aesch. Eur. Soph.; (dial.) Aesch. *Crit. Eur. Soph.—*Com.*: (lyr.) *Ar.—*Hist.*: Hdt. Thuc.—*Or.*: ———.—*Phil.*: Plat.

πάνδειμα *Lyr.*: *Pind.

χεῖμα *Ep.*:⁶ *Hes. Od.—*Lyr.*:⁷ *Phryn.; Alcman.—*Tr.*: (lyr.) *Aesch.; (dial.) Aesch. Eur. *Soph.—*Com.*:⁸ ———.—*Hist.*: ———.—*Or.*:⁹ ———.—*Phil.*:¹⁰ ———.

κλίμα *Phil.*: Arist.

μήνιμα *Ep.*: *Il. *Od.—*Lyr.*: ———.—*Tr.*: (dial.) Eur. 615.—*Com.*: ———.—*Hist.*: ———.—*Or.*: Ant.—*Phil.*: *Arist. *Plat.

οἶμα *Ep.*: Il.

ἄλοιμα *Tr.*: *Soph.

κρίμα *Tr.*: (dial.) *Aesch.

¹ ἄσθμαινω Hymn.

² In Od. IV, 611, and Semon. 20 Fick, BB. XIII, 175, renders αἶμα by 'Einsicht,' comparing αἵμων, αἰμόλιος.

³ αἱματώ Alcm., αἱματῶεις Critias Mimn. Tyrnt., σῶναιμος Cleobulina, φιλαίματος Anacr.

⁴ ἔναιμος Hdt., αἱματώδης Thuc.

⁵ διπλοειματος Cercid.

⁶ χειμάρρος Il.

⁷ χειμάζω Pind.

⁸ χειμάζω Men.; χειμαρρος Antiph.

⁹ χειμάζω Isocr.; παραχειμάζω Hyp.

¹⁰ χειμάζω Arist. Hipp. Plat.

σύγκριμα *Phil.*: *Anaxag. *Democr.

ἔκκριμα *Theophr.

χρίμα *Lyr.*: *Xenoph.; *Philox.—*Tr.*: (lyr.) *Aesch.; (dial.) Achae.

ἄλμα *Ep.*: *Batr. Od.—*Lyr.*: *Simon.; Pind.—*Tr.*: (lyr.) *Eur.; (dial.) Eur. *Soph.—*Hist.*: ———.—*Or.*: ———.—*Phil.*: *Arist. *Plat.¹

ἄγαλμα *Ep.*: *Emped. *Hymn. *Il. Od.—*Lyr.*: *Alcae. *Alcm.; Bacchyl. Pind. Simon.—*Tr.*: (lyr.) Aesch. Eur. Soph.; (dial.) Aesch. *Chaer. Eur. Soph.—*Com.*: (lyr.) Ar.; (dial.) *Anaxan. *Antiph. Ar *Eub. *Metag. 423.—*Hist.*: Hdt. Thuc. Xen.—*Or.*: Hyp. *Isae *Lys.—*Phil.*: Arist. Plat. *Theophr.

ἐπίσταλμα *Phil.*: *Theophr.

σφάλμα *Tr.*: (dial.) Eur.—*Hist.*: Hdt. Thuc. Xen.—*Phil.*: Plat.

ἄγγελμα *Tr.*: (dial.) Eur.—*Hist.*: *Thuc.

ἐπάγγελμα *Or.*: *Dem. Isocr.—*Phil.*: *Arist. Plat.

παράγγελμα *Tr.*: (lyr.) *Aesch.—*Hist.*: *Thuc. *Xen.—*Or.*: *Hyp. *Isocr. *Lys.—*Phil.*: Arist.

σέλμα² *Ep.*: *Hymn.—*Lyr.*: *Dion.Ch.; *Archil.—*Tr.*: (lyr.) *Aesch. *Eur.; (dial.) Aesch. Eur. *Soph.

τέλμα *Com.*: (dial.) *Ar.—*Hist.*: *Hdt. *Xen.—*Phil.*: Arist. *Plat. *Theophr.

ὄφελμα 'broom' *Lyr.*: *Hippon.

ὄφελμα 'increase' *Tr.*: *Soph.

ποίκιλμα *Ep.*: *Il. *Od.—*Lyr.*: ———.—*Tr.*: (dial.) *Aesch. *Crit. Eur.—*Hist.*: *Xen.—*Or.*: ———.—*Phil.*: Arist. Plat.

κοσκυλμάτιον *Com.*: (dial.) *Ar.

στώμυλμα *Com.*: (dial.) Ar.

ἄμμα *Tr.*: (dial.) Eur.—*Hist.*: *Hdt. *Xen.—*Phil.*: *Arist. *Plat.

κάθαμμα *Tr.*: (lyr.) *Eur.

σύναμμα *Phil.*: Arist.

βάμμα *Com.*: (dial.) Ar.—*Phil.*: *Arist. *Plat.

ἐμβαμμα *Com.*:³ (dial.) *Theopomp.—*Hist.*: *Xen.

σκάμμα *Phil.*: *Plat.

ράμμα *Lyr.*: *Pind.—*Com.*: *Hermipp. *Plat.

¹ *Tim.* 70 D. Hermann restores μάλαγμα.

² ἑύσσελμος Il. Od., εὐσελμος Stesich.

³ ἐμβαμμάτιον Anaxipp.

γράμμα *Lyr.*: *Crat. *Critias; Erinna.—*Tr.*: (lyr.) Eur.; (dial.) Aesch. Eur. Soph.—*Com.*:¹ (dial.) *Ach. *Alex. *Anax. *Antiph. Ar. *Crat. II Men. Philem. *Philyl. *Posidipp. *Theognet. *Theoph. 20.—*Hist.*: Hdt. Thuc. Xen.—*Or.*:² Aeschin. And. *Ant. Dem. *Din. Isae. Isocr. Lys.—*Phil.*: Arist. Hipp. Plat.

διάγραμμα *Hist.*: *Xen.—*Or.*: Dem. Hyp.—*Phil.*: Arist. Plat.

σύγγραμμα *Com.*: (dial.)³ *Anaxipp.—*Hist.*: *Hdt. Xen.—*Or.*: *Aeschin. Isocr.—*Phil.*: Arist. Plat.

ἐπίγραμμα *Tr.*: (dial.) *Eur.—*Com.*: (dial.) *Alex. 224. 364.—*Hist.*: Hdt. *Thuc.—*Or.*: Aeschin. Dem. *Isae.—*Phil.*: Arist. *Plat.

ὑπόγραμμα *Com.*: (dial.) *Ar.—*Or.*: *Lyc.

πρόγραμμα *Or.*: *Dem.

σκέμμα *Phil.*: *Arist. *Hipp. Plat.

λέμμα *Com.*: (dial.) *Alex. *Anaxil. *Ar.—*Phil.*: *Arist. *Plat.

βλέμμα *Tr.*: (dial.) *Aesch. *Eur.—*Com.*: (dial.) *Anax. *Antiph. Ar.—*Hist.*: ———.—*Or.*: *Dem.—*Phil.*: *Arist.

ἀνάβλεμμα *Hist.*: *Xen.

ἔμβλεμμα *Hist.*: *Xen.

ἀπόβλεμμα *Com.*: *Phryn.

κλέμμα *Tr.*: (lyr.) *Eur.; (dial.) *Aesch. *Eur.—*Com.*: (dial.) *Ar.—*Hist.*: Thuc. *Xen.—*Or.*: *Aeschin. Dem.—*Phil.*: *Arist. Plat.

πέμμα *Lyr.*: *Solon; *Philox. *Stesich.—*Com.*: (dial.) *Antiph.—*Hist.*: *Hdt. *Theop.—*Phil.*: Plat.

θρέμμα *Lyr.*: *Arion.—*Tr.*: (lyr.) *Eur.; (dial.) *Aesch. *Chaer. Eur. Soph.—*Com.*: *Antiph. Ar. Men. 214.—*Hist.*: Xen.—*Or.*: *Isocr.—*Phil.*: Plat.

στρέμμα *Or.*: Dem.

σύστρεμμα *Phil.*: *Arist.

στέμμα *Ep.*: *Batr. II.—*Lyr.*: ———.—*Tr.*: (lyr.) *Eur.; (dial.) Eur.—*Com.*: (dial.) *Antiph. Ar.—*Hist.*: Hdt. *Thuc.—*Phil.*: Plat.

ἀπόσκημμα *Tr.*: *Aesch.

λήμμα *Tr.*: (lyr.) *Aesch.; (dial.) Soph.—*Com.*: *Anaxan.; (dial.) *Antiph. 136.—*Hist.*: ———.—*Or.*: *Aeschin. Dem. Din. *Hyp. Isocr. *Lys.—*Phil.*: Arist. Plat.

λείμμα *Hist.*: *Hdt.

¹ γραμματεῖον Plat., γραμματεῖδιον Apollod.G.

² γραμματεῖν Hyp.

³ In Alex. 135 Kock reads γράμματα where Meineke has συγγράμματα.

- διάλειμμα Phil.: Arist. *Plat.*
*ἐγκατάλειμμα Phil.: *Arist. *Epicur.*
*περίλειμμα Phil.: *Plat.*
*ἔλλειμμα Or.: Dem.—Phil.: *Arist.*
ὑπόλειμμα Phil.: Arist. Theophr.
*ἄλειμμα Com.: (dial.) *Antiph.—Phil.: Arist. Plat.*
*ἐνάλειμμα Phil.: *Arist.*
*νίμμα Com.: (dial.) *Drom.*
*ἀπόνιμμα Hist.: *Clid.*
*χέρνιμμα Com.: *Philonid.*
*ρίμμα Lyr.: *Arion.—Com.:¹ (dial.) Timocl.*
*διάρριμμα Hist.: *Xen.*
*τρίμμα Com.: (dial.) *Alex. Ar. *Axionic.*
*περίτριμμα Com.: (dial.) *Ar.—Or.: *Dem.*
*ἔκτριμμα Lyr.: *Philox.*
*σύντριμμα Phil.: *Arist.*
*ὑπότριμμα Com.:² (lyr.) *Ar.; (dial.) *Antiph. *Ar. Nicostr. 135.*
*πρόστριμμα Tr.: (lyr.) *Aesch.*
*ὄμμα Ep.: *Batr. Emped. *Hes. Hymn. Il. Od. *Parmen.—Lyr.: *Crit.*
*Dion.Ch. *Eur. *Plat.; *Archil.; Anacr.; Bacchyl. *Ibyc. *Licymn.*
*Philox. Pind. *Timoth.—Tr.:³ (lyr.) Aesch. Eur. Soph. 499; (dial.)*
*Aesch. *Chaer. Eur. *Mosch. *Neophr. *Phryn. Soph. 33. 45. 415. 447.*
*—Com.: (lyr.) Ar.; (dial.) Alex. *Antiph. Ar. *Philet. *Phryn.*
**Timoth.—Hist.: *Hdt. Thuc. Xen.—Or.: Aeschin. *Dem.—Phil.:*
*Arist. *Hipp. Plat.*
κόμμα Com.:⁴ (dial.) Ar. 732.
*περίκομμα Com.:⁵ (dial.) *Alex. Ar. Damox. Dion. Metagen.*
*κάλυμμα Ep.: *Hymn. *Il.—Lyr.: *Anacr.; Bacchyl.—Tr.: (lyr.)*
**Soph.; (dial.) Aesch. *Eur. Soph.—Com.: (dial.) *Antiph. Ar.—*
Hist.: ———.—Or.: ———.—Phil.: Arist.
*παρακάλυμμα Com.: (dial.) *Antiph.*
*ἐπικάλυμμα Com.: (dial.) *Men.—Phil.: Arist.*
*περικάλυμμα Phil.: *Arist. *Plat.*

¹ ριμμάτων Diphil.

² ὑποτριμμάτων Tel.

³ ὀμματογράφος Ion.

⁴ κομμάτων Eupol.

⁵ περικομμάτων Alex. Athenio.

προκάλυμμα *Tr.*: (lyr.) *Aesch.—*Hist.*: Thuc.

γλύμμα *Com.*: *Eupol.

ρύμμα *Com.*: (dial.) *Ar.—*Phil.*: *Arist. *Plat.

κατάδρυμμα *Tr.*: (lyr.) *Eur.

θρύμμα *Com.*:¹ (dial.) *Ar.

διαθρυμματῖς *Com.*: *Antiph.

ἐνθρυμματῖς *Com.*: *Anaxan.

τύμμα *Tr.*: (lyr.) *Aesch.—*Phil.*: *Arist.

σκῶμμα *Com.*: (lyr.) *Eupol.; (dial.) *Antiph. Ar. *Eupol. *Men. *Nicol.
—*Hist.*: Xen.—*Or.*: Aeschin. Dem. *Lys.—*Phil.*: Arist. Plat.

δνομα (οὔνομα, δνυμα) *Ep.*: *Hes. Hymn.² Il. Od. *Parmen.—*Lyr.*:
*Crit. *Pisand. *Plat. *Theogn.; *Alcm. *Philox. Pind. Simon.—*Tr.*: (lyr.) *Aesch. Eur. Soph.; (dial.) Aesch. Eur. Soph.—*Com.*:³
(dial.) Alex. Amph. *Anaxan. *Anaxil. Antiph. Ar. Crat. *Diphil.
*Eub. *Henioch. Herm. Men. *Philem. Philet. *Philyll. *Pherec.
Phryn. *Posidipp. *Strat. *Theop.—*Hist.*: *Antioch. *Clid. *Hec.
Hdt. *Hell. Thuc. Xen.—*Or.*: Aeschin. And. Ant. Dem. Din. Hyp.
Isae. Isocr. Lyc. *Lys.—*Phil.*: Arist. Hipp. Plat. Theophr.

πόμα⁴ *Lyr.*: *Pind.—*Hist.*: *Hdt. Xen.—*Phil.*:⁵ Arist. *Hipp.

στόμα *Ep.*: *Batr. *Emped. Hes. Hymn. Il. Od.—*Lyr.*: *Plat. *Solon.
Theogn.; *Archil. *Pitt.; Alcm. *Ibyc. Pind. *Simon.—*Tr.*: (lyr.)
Aesch. Eur. Soph.; (dial.) Aesch. Eur. Soph.—*Com.*: (lyr.) Ar.; (dial.)
*Alcae. Alex. *Anaxan. *Anaxipp. Ar. *Crat. *Diphil. Ephipp. *Eupol.
*Herm. *Lync. *Men. *Metag. Pherec. *Philem. *Phryn. *Plat.
Posidipp. *Str. *Tel. *Theop. 386.—*Hist.*: Hdt. Thuc. Xen.—*Or.*:
Dem. *Isocr.—*Phil.*: Arist. Hipp. Plat. Theophr.

ἄρμα, ἄρμα *Ep.*: *Emped. Hes. Hymn. Il. Od.—*Lyr.*: *Mimn. *Theogn.;
*Diphil. Hippon.; *Eur. Sapph.; Melan. Pind. Simon.—*Tr.*: (lyr.)
Aesch. Eur. *Soph.; (dial.) Aesch. Eur. Soph.—*Com.*: (lyr.) *Ar.;
(dial.) *Alex. Ar. *Men.—*Hist.*: *Hdt. Thuc. Xen.—*Or.*: Dem. *Lys.
—*Phil.*: Arist. Plat.

ἐπαρμα *Phil.*: Hipp.

κάθαρμα *Tr.*: (dial.) *Aesch. Eur.—*Com.*: (dial.) *Eupol.—*Or.*:
*Aeschin. Dem. *Din.

ἀποκάθαρμα *Phil.*: Arist.

¹ θρυμματῖς Antiph. Lync. Nicostr. Philox.

² δνομα κλυτός al. δνομάκλυτος.

³ δνομάζω Cl. Str. Theop.

⁴ Cf. πῶμα 'draught.'

⁵ V. l. Plat. Cf. πῶμα.

κάρμα *Ep.*: Hes. Hymn. II. Od.—*Lyr.*: *Theogn. *Xenoph.; Semon.; *Bacchyl. *Philox. Pind.—*Tr.*: (lyr.) Aesch. Eur.; (dial.) *Aesch Eur. Soph.

κατάχαρμα *Lyr.*: Theogn.

ἐπίχαρμα *Tr.*: (dial.) *Eur.—*Com.*: *Posidipp.

ἔρμα *Ep.*: *Hymn. II. Od.—*Lyr.*: *Anacr.; *Philox.—*Tr.*: (lyr.) Aesch.; (dial.) *Eur. *Soph.¹ 520.—*Com.*: (dial.) *Ar.—*Hist.*: *Hdt. *Thuc —*Or.*: *Ant.—*Phil.*: Arist. Plat.

κάθερμα *Lyr.*: *Anacr.

δέρμα *Ep.*: Hes. Hymn. II. Od.—*Lyr.*: Anacr.; Alecm. Pind.—*Tr.*: (dial.) *Aesch. *Eur. *Herm.—*Com.*: (dial.) *Antiph. Ar. *Axion. *Men *Plat. 716. 881.—*Hist.*: *Hdt. Xen.—*Or.*:² *Dem. *Hyp.—*Phil.*: Arist. Hipp. Plat. Theophr.

ἀπόδερμα *Hist.*: *Hdt.

θέρμα *Com.*: (dial.) *Menand.—*Phil.*: *Plat.

κέρμα *Com.*:³ (lyr.) *Ar.; (dial.) *Alex. *Amph. *Antiph. Ar. Eubul *Theopomp.—*Phil.*:⁴ —.

σπέρμα *Ep.*: Hes. *Hymn. *Od.—*Lyr.*: *Theogn.; *Melan. Pind.—*Tr.*: (lyr.) *Aesch. Soph.; (dial.) Aesch. Eur. Soph.—*Com.*:⁵ (dial.) *Antiph. Ar. *Eub. *Pherecr.—*Hist.*: *Hdt. Thuc. Xen.—*Or.*: Dem —*Phil.*: Arist. *Hipp. Plat. Theophr.

τέρμα *Ep.*: *Emped. II. *Od.—*Lyr.*: *Parrh. *Solon. Theogn. *Thuc *Tyr. Semon.; *Anacr.; Pind. *Simon.—*Tr.*: (lyr.) Aesch. Eur *Soph.; (dial.) Aesch. Eur. Soph.—*Com.*: (dial.) *Ar. *Crat. 167.—*Hist.*: *Hdt. Xen.—*Or.*: —.—*Phil.*: *Arist.

φέρμα *Tr.*: (lyr.) Aesch.

χερμάδιον *Ep.*: *Batr.

ὄδυρμα *Tr.*: (lyr.) Eur.; (dial.) *Aesch. Eur. Soph.

ἄθυρμα *Ep.*: Hymn. *II. Od.—*Lyr.*:⁶ Bacchyl. *Pind.—*Tr.*: (dial.) *Eur.—*Com.*: *Cratin. 839.—*Or.*: Alcidamas.

σκαλαθυρμάτιον *Com.*: (dial.) *Ar.

κύρμα *Ep.*: II. Od.—*Com.*: (dial.) *Ar.

σύρμα *Phil.*: *Arist. *Heraclit.

¹ Al. ἔργμα.

² δερματικός Lyc., δερμηστής Lys.

³ κερμάτιον Philippides.

⁴ κερματίζω Arist. Plat.

⁵ σπερματοπώλης Nicoph.

⁶ ἀθυρμάτιον Philox.

- προανάσυρμα *Com.*: *Eubul.¹
 ἐπίσυρμα *Hist.*: *Xen.
 ἀπόσυρμα *Phil.*: Arist.
 στέγασμα *Com.*: (dial.) *Antiph.—*Hist.*: *Xen.—*Phil.*: Plat.
 καταστέγασμα *Hist.*: *Hdt.
 ἀποστέγασμα *Phil.*: *Theophr.
 ἀνακραύγασμα *Phil.*: *Epicur.
 σπούδασμα *Phil.*: *Plat.
 δελέασμα² *Com.*: (dial.) *Ar.
 αὐτοσχεδίασμα *Com.*: *Plat.—*Phil.*: *Arist.
 ὀρθίασμα *Com.*: (dial.) *Ar.
 μίασμα *Tr.*: (lyr.) *Aesch. Eur.; (dial.) Aesch. Eur. Soph.—*Or.*: Ant
 *Dem.—*Phil.*: Plat.
 πίασμα *Tr.*: (dial.) *Aesch.
 πλησίασμα *Phil.*: *Arist.³
 ὑπτίασμα *Tr.*: (dial.) Aesch.
 ἀμφίασμα *Hist.*: *Ctes.
 διαδίκασμα *Or.*: *Lys.
 εἵκασμα *Tr.*: (lyr.) *Aesch.
 ἀπείκασμα *Phil.*: Plat.
 μέλασμα *Com.*: *Apollod.
 θλάσμα *Phil.*: *Arist.
 κλάσμα *Hist.*: *Xen.
 κόλασμα *Tr.*: (dial.) *Critias.—*Com.*: *Ar.⁴—*Hist.*: *Xen.
 πλάσμα *Lyr.*: *Xenoph.—*Tr.*: (dial.) *Eur.—*Com.*: (dial.) *Ar
 *Menand.—*Or.*: Dem. *Hyp.—*Phil.*: Arist. Plat. *Theophr.
 κατάπλασμα *Com.*: *Ar.—*Phil.*: Arist. *Hipp. *Theophr.
 πάφλασμα *Com.*: (dial.) *Ar.
 πομφολυγοπάφλασμα *Com.*: (lyr.) *Ar.
 μάσμα *Com.*: *Cratin.—*Phil.*: *Plat.
 θέρμασμα *Phil.*: Hipp.
 φθίνασμα *Tr.*: (dial.) *Aesch.
 προγύμνασμα *Phil.*: *Arist.

¹ Meineke reads ἀνάσυρμα.

² δελεασμάτιον Philox.

³ V. l. πλῆσμα.

⁴ Dindorf reads δκλασμα.

τέχνασμα *Tr.*: (dial.) *Eur.*—*Com.*: (dial.) **Ar.*—*Hist.*: **Xen.*—*Phil.*:
**Arist.*

ξάσμα *Tr.*: **Soph.*

δόξασμα *Tr.*: (dial.) *Eur.*—*Hist.*: **Thuc.*—*Phil.*: *Plat.*

πάσμα *Com.*: (lyr.) **Axionic.*

διάπασμα *Phil.*: *Theophr.*

σκέπυσμα *Phil.*: *Arist.* *Plat.*

κόμπασμα *Tr.*: (dial.) *Aesch.*—*Com.*: (dial.) **Ar.*

ἄρπασμα *Phil.*: *Plat.*

σπάσμα *Or.*: **Dem.*—*Phil.*: *Arist.* **Hipp.* **Plat.* **Theophr.*

κατάσπασμα *Phil.*: **Theophr.*

ἀπόσπασμα *Phil.*: **Plat.*

ἄσπασμα *Tr.*: (dial.) *Eur.*

ἔδρασμα *Tr.*: (dial.) **Eur.*

μετακέρασμα *Phil.*: **Hipp.*

σμπέρασμα *Phil.*: *Arist.*

δυσχέρασμα *Phil.*: **Plat.*

ἀγόρασμα *Com.*: (dial.) **Alex.*—*Or.*: **Aeschin.* *Dem.*—*Phil.*: **Arist.*

ἀντεύφρασμα *Tr.*: **Agath.*

γλίσχρασμα *Phil.*: **Hipp.*

πέτασμα *Tr.*: (dial.) **Aesch.*—*Phil.*: **Arist.*

παραπέτασμα *Com.*: (dial.) **Alex.* **Antiph.* *Ar.* **Diphil.* *Men.* 499.—
Hist.: **Hdt.*—*Or.*: **Dem.*—*Phil.*: *Plat.*

ὑποπέτασμα *Phil.*: **Plat.*

φάντασμα *Tr.*: (lyr.) **Eur.*; (dial.) *Aesch.* **Eur.* 285. 375.—*Phil.*: *Arist.*
Plat.

ἀκολάστασμα *Com.*: (dial.) **Ar.*; **Anaxan.*

εὔασμα *Tr.*: (lyr.) *Eur.*

παρασκευάσμα *Hist.*: **Xen.*

κατασκευάσμα *Or.*: *Dem.*—*Phil.*: *Arist.*

φάσμα *Lyr.*: **Pind.*—*Tr.*: (lyr.) *Aesch.* *Eur.* *Soph.*; (dial.) **Aesch.* *Eur.*
Soph.—*Com.*: **Theognet.*—*Hist.*: *Hdt.*—*Phil.*: *Arist.* *Plat.*

εἰσάφασμα *Tr.*: **Aesch.*

ῥφασμα *Ep.*: **Od.*—*Tr.*: (lyr.) *Aesch.* *Eur.*; (dial.) *Aesch.* **Chaer.* *Eur.*
—*Com.*: (dial.) **Hermipp.*—*Phil.*: *Plat.*

ἐξύφασμα *Tr.*: (dial.) **Eur.*

χάσμα *Ep.*: *Hes.—*Tr.*: (lyr.) Eur.; (dial.) Eur.—*Com.*: (dial.) Crat. II.
—*Hist.*: Hdt.—*Phil.*: Arist. Plat.

στόχασμα *Tr.*: (dial.) *Eur.

ἔσμα *Phil.*: *Arist.

ἀμφίεσμα *Phil.*: Plat.

ἔδεσμα *Ep.*: Batr.—*Com.*: (dial.) Antiph.; 887.—*Hist.*: *Theop. *Xen.
—*Phil.*: Arist. Plat.

πίεσμα *Com.*: (dial.) *Eubul.

ἄκεσμα *Ep.*: *Il.—*Lyr.*: *Pind.—*Tr.*: (lyr.) *Aesch.

ἀποτέλεσμα *Phil.*: *Arist.

ἔμεσμα *Phil.*: *Hipp.

πλήσμα *Phil.*: *Arist.

κνήσμα *Hist.*: *Xen.

ἄσμα¹ *Com.*: (dial.) *Alex. *Ar. *Plat.—*Hist.*: *Xen.—*Or.*: *Dem.—
Phil.: Plat.

πάλαισμα *Lyr.*: Pind.—*Tr.*: (lyr.) *Aesch. *Eur. *Soph.; (dial.) Aesch
Eur.—*Com.*: (lyr.) *Ar.; (dial.) *Ar.—*Hist.*: *Hdt. Xen.—*Or.*:
*Aeschin.—*Phil.*: Plat.

ἀγλαΐσμα *Tr.*: (dial.) Aesch. Eur. *Soph.

πταιΐσμα *Lyr.*: *Theogn.—*Hist.*: *Hdt.—*Or.*: *Aeschin. Dem.

ἐπίπταισμα *Com.*: *Ar.

πρόσπταισμα *Phil.*: *Arist. *Theophr.

ἐνάγισμα *Com.*: (dial.) Ar.

σφράγισμα *Tr.*: (dial.) Eur.—*Hist.*: *Xen.

στλέγγισμα *Phil.*: *Arist.

λόγισμα *Com.*: (dial.) *Antiph.

διαλόγισμα *Phil.*: Epicur.

ἀναλόγισμα *Phil.*: *Plat.

παραφλόγισμα *Tr.*: (dial.) *Achae.

βάδισμα² *Hist.*: *Xen.—*Or.*: *Dem.

αὐθάδισμα *Tr.*: (dial.) *Aesch.

ὀνειδισμα *Hist.*: *Hdt.

ᾠδισμα *Tr.*: (dial.) *Aesch.

ἐμπόδισμα *Or.*: *Dem.—*Phil.*: Plat

¹ See also δεισμα.

² βαδισματίας Cratin.

- ἄεισμα* *Com.*: (lyr.) *Eupol.—*Hist.*: *Hdt.
δάνεισμα *Hist.*: *Thuc.—*Or.*: *Aeschin. Dem.—*Phil.*: Plat.
πεῖσμα *Ep.*: Od.—*Lyr.*: *Theogn.—*Tr.*: (lyr.) Aesch. Eur.; (dial.) *Aesch. 380.—*Phil.*: Plat.
ἔρεισμα *Lyr.*: Pind.—*Tr.*: (lyr.) Eur.; (dial.) *Aesch. *Eur. *Soph.—*Phil.*: Arist. *Plat.
ὑπέρεισμα *Phil.*: *Arist.
κινάθισμα *Tr.*: (lyr.) *Aesch.
ἔθισμα *Hist.*: *Xen.—*Phil.*: *Plat.
ἐρέθισμα *Lyr.*: *Critias.—*Com.*: (lyr.) *Ar.
ξάνθισμα *Tr.*: (dial.) *Eur.
οἰάκισμα *Tr.*: (dial.) 287.
λάκισμα *Tr.*: (dial.) *Eur.
αἰκισμα *Tr.*: (dial.) *Aesch. *Eur.—*Or.*: *Lys.
τύκισμα *Tr.*: (lyr.) *Eur.; (dial.) Eur.
ἵπαγκάλισμα *Tr.*: (lyr.) *Eur.; (dial.) *Eur. *Soph.
παραγκάλισμα *Tr.*: (dial.) *Soph.
μασχάλισμα *Tr.*: (dial.) Soph.
πόδισμα *Lyr.*: *Crates.—*Tr.*: (lyr.) Aesch. Eur. *Soph.; (dial.) Aesch. *Crat. Eur. *Soph.—*Com.*: (dial.) Ar.—*Hist.*: Hdt. Thuc. Xen.
στόλισμα *Tr.*: (dial.) *Eur.
ὄπισμα *Tr.*: (lyr.) *Eur.; (dial.) *Eur.—*Phil.*: *Plat.
χύλισμα *Phil.*: *Theophr.
ἐπιφήμισμα *Hist.*: *Thuc.
νόμισμα *Tr.*: (lyr.) *Aesch.; (dial.) *Aesch. Eur. *Soph.—*Com.*: (dial.) *Antiph. Ar. *Plat. 166.—*Hist.*: Hdt. Xen.—*Or.*: *Aeschin. *And Dem.—*Phil.*: Arist. Plat.
ψώμισμα *Phil.*: *Arist.
ἄγνισμα *Tr.*: (lyr.) *Aesch.
προτεμένισμα *Hist.*: *Thuc.
πήνισμα *Tr.*: (lyr.) *Eur.¹
ρίνισμα *Hist.*: *Ctes.
κνίσμα *Phil.*: *Plat.
ἀπόκνισμα *Com.*: (lyr.) *Ar.

¹ See also ἄσμα.

² In Ar. *Frogs* 1315.

εὐδαιμόνισμα *Phil.*:¹ ———.

σωφρόνισμα *Tr.*: (dial.) *Aesch. *Aristarch.

ἀγώνισμα *Tr.*: (dial.) Eur.—*Com.*: (dial.) *Ar.—*Hist.*: Hdt. Thuc.

Xen.—*Or.*: *Ant. *Dem. *Lys.—*Phil.*: *Arist. Plat.

οἰώνισμα *Tr.*: (dial.) *Eur.

ἄθροισμα *Tr.*: (dial.) *Eur.—*Phil.*: *Plat.

ῥάπισμα *Com.*: (dial.) *Antiph.

ἐλπισμα *Phil.*: *Epicur.

ἐπιδόρπισμα *Com.*: (dial.) *Philippid. 141.

θέσπισμα *Tr.*: (dial.) *Aesch. Eur. *Soph.—*Hist.*: *Hdt.

καλλώπισμα *Phil.*: *Plat.

ἐγκαλλώπισμα *Hist.*: *Thuc.

κιθάρισμα *Phil.*: *Plat.

ὑβρισμα *Tr.*: (lyr.) *Eur.; (dial.) Eur.—*Hist.*: Hdt. *Xen.—*Or.*: *Dem.

—*Phil.*:² ———.

ἔρισμα *Ep.*: *Π.

ἐσπέρισμα *Com.*: (dial.) *Philem.

κτέρισμα *Tr.*: (dial.) Eur. Soph.

ὄρισμα *Tr.*: (dial.) Eur. 560.—*Hist.*: Hdt.

ὑποκόρισμα *Com.*: (dial.) Alex.—*Or.*: *Aeschin.

πρίσμα *Phil.*: *Theophr.

παράπρισμα *Com.*: (lyr.) *Ar.

ἐκπρισμα *Phil.*: *Arist.

ἀπόπρισμα *Phil.*: *Arist.

θησαύρισμα *Tr.*: (dial.) Eur. *Soph.

μυνύρισμα *Lyr.*: *Philox.³

χρίσμα *Hist.*: Xen.—*Phil.*: Theophr.

γνώρισμα *Hist.*: *Xen.—*Phil.*: *Arist.

ἐκτισμα *Phil.*: Plat.

ἀκράτισμα *Phil.*: *Arist.

τερέτισμα *Phil.*: *Arist.

λάκτισμα *Tr.*: (dial.) *Aesch.

οἰκτισμα *Tr.*: (dial.) *Eur.

¹ Plat. *Ep.* VIII.

² Plat. *Ep.* III.

³ Al. μυνύριγμα.

ἀκόντισμα *Hist.*: Xen.

πόντισμα *Tr.*: (dial.) *Eur.

φρόντισμα *Com.*: (dial.) *Ar.

ἀπόπτισμα *Phil.*: *Arist.

καταγλώττισμα *Com.*: (dial.) *Ar.

ρύτισμα *Com.*: *Men.

λώτισμα *Tr.*: (dial.) *Aesch. *Eur.

νώτισμα *Tr.*: (dial.) 541.

ψήφισμα *Ep.*: *Emped.—*Tr.*: (dial.) Aesch.—*Com.*: (lyr.) Ar.; (dial.) Ar. *Cratin. *Plat.—*Hist.*: *Theop. Thuc. *Xen.—*Or.*: Aeschin. And. Dem. Din. Hyp. *Isae. Isocr. Lyc. Lys.—*Phil.*: Arist. Plat.
 σόφισμα *Lyr.*: *Pind.—*Tr.*: (dial.) Aesch. Eur. *Soph.—*Com.*: (dial.) Ar. *Pherecr. *Theop.—*Hist.*: Hdt. Thuc. *Xen.—*Or.*: Dem. *Lys.—*Phil.*: Arist. Plat.

κούφισμα *Tr.*: (dial.) Eur.—*Com.*: (dial.) *Men.

τείχισμα *Tr.*: (dial.) *Eur.¹—*Hist.*: Thuc.

διατείχισμα *Hist.*: *Thuc.

παρατείχισμα *Hist.*: Thuc.

ἐπιτείχισμα *Hist.*: *Thuc.² *Xen.—*Or.*: Dem.—*Phil.*: *Arist.

περιτείχισμα *Hist.*: Thuc. *Xen.—*Or.*: *Dem.

ἀντιτείχισμα *Hist.*: *Thuc.

ἀποτείχισμα *Hist.*: Thuc. *Xen.

ὑποτείχισμα *Hist.*: Thuc.

προτείχισμα *Hist.*: Thuc.

σχίσμα *Phil.*: *Arist. *Theophr.

πρόσχισμα *Com.*: *Ar.—*Phil.*: Arist.

ἄρμοςμα *Tr.*: (dial.) *Eur.

ῥσμα *Phil.*: *Hipp.

θραῦσμα³ *Phil.*: *Arist.

παράθραυσμα *Com.*: *Ar.

βύσμα *Com.*: (dial.) Ar. *Diphil.

ἦδυσμα *Com.*:⁴ (dial.) Alex. Antiph. Ar. Athenio Dion. Diphil. Pherecr. Philem. Posidipp. 485.—*Hist.*: *Xen.—*Phil.*: Arist. Plat.

¹ *HF*. 1096. *Al.* τυκίσματα.

² Better τείχισμα.

³ See also θραῦμα.

⁴ ἦδυσμάτιον *Tel.*

κέλευσμα¹ *Tr.*: (lyr.) Eur.; (dial.) Eur. *Soph.—*Com.*: (dial.) *Eubul
—*Hist.*: Hdt.

παρακέλευσμα *Tr.*: (dial.) Eur.

ψεῦσμα *Phil.*: *Plat.

βάθυσμα *Phil.*: *Theophr.

χέλυσμα *Phil.*: *Theophr.

κλύσμα² *Hist.*: *Hdt.

ξύσμα *Phil.*: Arist. *Hipp.

ἄκουσμα *Tr.*: (lyr.) *Soph.—*Com.*: (dial.) *Diphil. Men.—*Hist.*: Xen
—*Or.*: Isocr.—*Phil.*: Arist. Plat.

παράκουσμα *Phil.*:³ ———.

πρόσκρουσμα *Or.*: *Dem.⁴—*Phil.*: *Arist.

πτύσμα *Phil.*: *Hipp.

κατάχυσμα *Com.*:⁵ (dial.) Ar. *Philon. *Plat. *Theop.—*Or.*: *Dem.

ψῶσμα *Com.*: *Ariston.

λαῖτμα *Ep.*: *Hes. Hymn. Il. Od.

θαῦμα⁶ *Ep.*: Batr. *Emped. Hes. Hymn. Il. Od.—*Lyr.*: *Bacchyl.
*Melanipp. *Philox. Pind.—*Tr.*: (lyr.) *Aesch. Eur. *Soph.; (dial.)
Aesch. Eur. Soph.—*Com.*: (dial.) Ar. *Henioch.—*Hist.*: Hdt. Thuc.
Xen.—*Or.*: *Aeschin. And. *Hyp.—*Phil.*: Arist. Plat. *Theophr.

καῦμα *Ep.*: Hes. *Π.—*Lyr.*: *Plat.; Alcae.—*Tr.*: (dial.) Soph.—*Com.*:
(dial.) *Epinic.—*Hist.*: Thuc. Xen.—*Or.*: *Isocr.—*Phil.*: Arist
Hipp. Plat. Theophr.

ἔγκαυμα *Phil.*: *Plat.

ἔκκαυμα *Tr.*: (dial.) *Eur. *Soph.

ὑπέκκαυμα *Com.*: (dial.) *Men.—*Hist.*: Xen.—*Phil.*: Arist.

κλαῦμα *Tr.*: (lyr.) *Aesch. *Soph.; (dial.) Aesch. *Soph.—*Com.*: (dial.)
Ar.—*Hist.*: *Xen.—*Or.*: And.

χναῦμα⁷ *Com.*: 1196; (lyr.) *Mnesim.

διάπαυμα *Phil.*: *Plat.

κατάπαυμα *Ep.*: *Π.

¹ Cf. κέλευμα.

² κλυσμάτων Hipp.

³ Plat. *Ep.* VII.

⁴ Al. προσκρούματα.

⁵ καταχυσμάτων Pherec.

⁶ θαυμάζω Archil. Semon. Theogn.; Alex. Anaxan. Eubul. Men. Pherecr.
Philem. Plat. Sosipater. *Com.* 345; Dem. Din. Isae. Isocr. Lyc. Lys.; Hipp.

⁷ χναυμάτων Philox.

ἄμπανυμα *Er.*: *Hes.—*Lyr.*: *Theogn.

θραῦμα¹ *Tr.*: (dial.) *Aesch.

τραῦμα² *Tr.*: (lyr.) Eur.; (dial.) Aesch. Eur.—*Com.*: (lyr.) *Ar.; (dial.)

*Axion. *Men. *Phoen.—*Hist.*: Hdt. Thuc. Xen.—*Or.*: Aeschin.

Dem. Isocr. Lys.—*Phil.*: Arist. Hipp. Plat. *Theophr.

κινάβευμα *Com.*: (dial.) *Ar.

τύμβευμα *Tr.*: (dial.) *Eur. *Soph.

πρέσβευμα *Tr.*: (dial.) Eur.

γεῦμα *Tr.*: (dial.) *Eur.—*Com.*: (dial.) *Ar. *Eph.—*Phil.*: *Arist. Hipp.

μάγευμα *Tr.*: (dial.) *Eur.

δεῦμα *Lyr.*: *Pind.³

κήδευμα *Tr.*: (dial.) Eur. *Soph.—*Phil.*: Plat.

ἐπιτήδευμα *Tr.*: (dial.) 173.—*Com.*: (dial.) *Men.—*Hist.*: Theop. Thuc.

Xen.—*Or.*: Aeschin. And. *Ant. Dem. Isocr. Lys.—*Phil.*: Arist.

*Hipp. Plat.

παιδευμα *Tr.*: (lyr.) Eur.; (dial.) Eur. *Soph.(?)—*Hist.*: Xen.—*Or.*:

*Dem.—*Phil.*: Arist. Plat.

ἐκπαίδευμα *Tr.*: (dial.) *Eur.

χόρδευμα *Com.*: (dial.) *Ar.

πλίνθευμα *Tr.*: (dial.) 269.

μύθευμα *Phil.*: *Arist.

μαίευμα *Phil.*: *Plat.

ταμίευμα *Hist.*: *Xen.

νεανιεύμα *Phil.*: *Plat.

κολάκευμα *Hist.*: *Xen.

κοβαλίκευμα *Com.*: (dial.) *Ar.

χάλκευμα *Tr.*: (dial.) Aesch.

κηρύκευμα *Tr.*: (dial.) *Aesch.

ἐπικηρύκευμα *Tr.*: (dial.) *Eur.

νωγάλευμα *Com.*: (dial.) *Araros.

κέλευμα⁴ *Tr.*: (dial.) Aesch.—*Hist.*: Thuc. *Xen.—*Phil.*: *Plat.

διακέλευμα *Phil.*: *Plat.

παρακέλευμα *Phil.*: Plat.

ἐγκέλευμα *Hist.*: *Xen.

κιβδήλευμα *Phil.*: *Plat.

¹ See also θραῦσμα.

² τραυματίας Pind.

³ Al. δέσματα.

⁴ See also κέλευσμα.

- γαμήλευμα *Tr.*: (lyr.) *Aesch.
 χήλευμα *Tr.*: *Soph.
 σμίλευμα *Com.*: (dial.) *Ar.
 προπόλευμα *Tr.*: (lyr.) *Eur.
 βομβύλευμα *Com.*: 960.
 σκύλευμα *Tr.*: (dial.) Eur.—*Hist.*: Thuc.
 βούλευμα *Lyr.*: Pind.—*Tr.*: (lyr.) Aesch. Soph.; (dial.) Aesch. *Carc.
 Eur. Soph. 352. 522.—*Com.*: (dial.) Ar.—*Hist.*: Hdt. Thuc. Xen.—
Or.: *Aeschin. *And. *Dem. Lys.—*Phil.*: Plat.
 ἐπιβούλευμα *Hist.*: Thuc.
 συμβούλευμα *Hist.*: Xen.—*Phil.*: *Arist.
 προβούλευμα *Com.*: (dial.) *Eupol.—*Or.*: *Aeschin. Dem.
 δούλευμα *Tr.*: (dial.) Eur. *Soph.
 θαλάμευμα *Tr.*: (lyr.) *Eur.
 πόρθμευμα *Tr.*: (lyr.) *Aesch.
 νόμευμα *Tr.*: (dial.) *Aesch.
 ζώμευμα *Com.*: (dial.) *Ar.
 νεύμα *Tr.*: (lyr.) *Aesch.—*Hist.*: *Thuc. *Xen.
 σύννευμα *Com.*: (dial.) *Antiph.
 μαγγάνευμα *Phil.*: *Plat.
 ὀρφάνευμα *Tr.*: (dial.) *Eur.
 ἄγνευμα *Tr.*: (dial.) Eur.
 παρθένευμα *Tr.*: (dial.) Eur.
 ἐρμήνευμα *Tr.*: (dial.) Eur.
 δίνευμα *Com.*: (lyr.) *Ar.—*Hist.*: *Xen.
 ἀλαζόνευμα *Com.*: (dial.) Ar.—*Or.*: *Aeschin.
 ἄγεμόνευμα *Tr.*: (lyr.) *Eur.
 μνημόνευμα¹ *Tr.*: (dial.) *Mosch.—*Phil.*: *Arist.
 φόνευμα *Tr.*: (lyr.) *Eur.
 πνεύμα *Ep.*: *Emped.—*Lyr.*: *Plat.; *Cerc.; *Simon. *Telest.—*Tr.*: (lyr.)
 Aesch. Eur. *Soph.; (dial.) Aesch. Eur. Soph.—*Com.*: (lyr.) *Ar;
 (dial.) Alex. *Antiph. Ar. *Clearch. *Eubul. Men. Philem. *Sosicr.
 *Sosipat.—*Hist.*: *Hdt. Thuc. Xen.—*Or.*: Dem.—*Phil.*: Arist.
 Hipp. Plat. Theophr.
 ἄμπνευμα *Lyr.*: *Pind.
 κινδύνευμα *Tr.*: (dial.) Eur. Soph.—*Phil.*: Plat.
¹ Ἀπομνημονεύματα Xen. (title).

τόξευμα *Lyr.*: Pind.—*Tr.*: (dial.) *Aesch. Eur. Soph.—*Com.*: (dial.)

*Ar. 194.—*Hist.*: Hdt. Thuc. Xen.—*Phil.*: *Plat. Arist.

θεράπευμα *Hist.*: *Xen.—*Phil.*: *Arist. Plat.

κήπευμα *Com.*: (lyr.) *Ar.

ἡπερόπευμα *Lyr.*: *Critias.

ἵππευμα *Tr.*: (lyr.) *Eur.; (dial.) Eur.

κάρπευμα *Tr.*: (dial.) *Sosith.

θώπευμα *Tr.*: (dial.) *Eur.—*Com.*: (dial.) *Ar.—*Phil.*: *Plat.

σκώπευμα *Tr.*: (dial.) *Aesch.

ρεύμα *Tr.*: (lyr.) Aesch. Eur. Soph.; (dial.) Aesch. *Eur. Soph.—*Com.*:

(dial.) *Carc. *Cratin. *Men.—*Hist.*: Hdt. Thuc. Xen.—*Or.*: Demad.

—*Phil.*: Arist. Hipp. Plat.

ἄγρευμα *Ep.*: *Hymn.—*Tr.*: (lyr.) *Eur.; (dial.) Aesch. *Eur.—*Hist.*: *Xen.

διεντέρευμα *Com.*: (dial.) *Ar.

θήρευμα *Tr.*: (dial.) *Eur.—*Phil.*: *Plat.

πονήρευμα *Or.*: Dem.

κόρευμα *Tr.*: (dial.) *Eur.

πόρευμα *Tr.*: (lyr.) *Eur.; (dial.) *Aesch. *Eur.¹

ἐμπόρευμα *Hist.*: Xen.

χόρευμα *Lyr.*: Pratin.—*Tr.*: (lyr.) Eur.; (dial.) *Eur.—*Com.*: (lyr.) *Ar

—*Phil.*: *Plat.

ιάτρευμα *Phil.*: *Arist.

λάτρευμα *Tr.*: (lyr.) Eur.; (dial.) *Soph.

βάκτρευμα *Tr.*: (dial.) *Eur.

ἐμπύρευμα *Phil.*: Arist.

τύρευμα *Tr.*: (dial.) *Eur.—*Com.*: (dial.) 706.

τάφρευμα *Phil.*: *Plat.

σιναμώρευμα *Com.*: *Pherecr.

σώρευμα *Com.*: (dial.) *Eubul.—*Hist.*: *Xen.

νόσευμα *Phil.*: Hipp.

περίσσευμα *Phil.*: *Arist.

τεράτευμα *Com.*: (dial.) *Ar.

στράτευμα *Tr.*: (lyr.) Aesch.; (dial.) Aesch. Eur. Soph.—*Com.*: (dial.)

Ar. *Hermipp.—*Hist.*: Hdt. *Theop. Thuc. Xen.—*Or.*: Dem. Isocr.

*Lys.—*Phil.*: Plat.

¹ Codd. τόρευμα.

- ικέτευμα* *Hist.*: *Thuc.
δραπέτευμα *Com.*: *Diocl.
όχέτευμα *Phil.*: *Arist.
γοήτευμα *Phil.*: *Plat.
πολίτευμα *Or.*: Aeschin. Dem.—*Phil.*: Arist. *Plat.
μάντευμα *Ep.*: Hes.—*Lyr.*: Pind.—*Tr.*: (lyr.) *Eur.; (dial.) Aesch.
 Eur. Soph.—*Com.*: (dial.) *Ar.—*Phil.*: *Arist.
μνήστευμα *Tr.*: (dial.) Eur.
καλλίστευμα *Tr.*: (lyr.) *Eur.; (dial.) *Eur.
πίστευμα *Tr.*: (dial.) Aesch.
φύτευμα *Lyr.*: *Pind.—*Tr.*: (lyr.) *Soph.; (dial.) *Aesch.—*Phil.*: *Plat.
 Theophr.
νύμφευμα *Tr.*: (dial.) Eur. *Soph.
*χεῦμα*¹ *Ep.*: *Il.—*Lyr.*: Pind.—*Tr.*: (lyr.) Aesch. Eur.; (dial.) *Aesch.
 *Soph. *Eur.—*Hist.*: *Hdt.
πρόχευμα *Phil.*: *Arist.
βάκχευμα *Tr.*: (lyr.) *Eur.; (dial.) Eur.
ὄχευμα *Phil.*: *Arist.
λόχευμα *Tr.*: (lyr.) Eur.; (dial.) *Aesch. Eur.
βωμολόχευμα *Com.*: (dial.) Ar.
μόςσχευμα *Phil.*: *Theophr.
νύχευμα *Tr.*: (lyr.) *Eur.
κόμψευμα *Phil.*: *Arist.
ψυχροκόμψευμα *Com.*: 1199.
θύμα *Tr.*: (lyr.) *Aesch. Eur.; (dial.) *Aesch. Eur. Soph.—*Com.*: (dial.)
 *Ar. *Posidipp.—*Hist.*: Thuc. Xen.—*Or.*: *Aeschin. Lyc.—*Phil.*:
 Plat.
ἔκθυμα *Phil.*: *Hipp.
πρόθυμα *Tr.*: (lyr.) *Eur.—*Com.*: (dial.) *Ar.
κῦμα *Ep.*: *Batr. Hes. Hymn. Il. Od.—*Lyr.*: *Alcib. *Mimn. *Phryn.
 *Theogn. *Tyr.; Archil. Semon.; Alcae. Anacr.; *Alcm. Bacchyl.
 Pind. Simon.—*Tr.*: (lyr.) Aesch. Eur. Soph.; (dial.) Aesch. Eur.
 *Lycophr. *Soph.—*Com.*: (lyr.) Ar.; (dial.) Ar. *Crates *Metag.
 Sann. *Sosicr. 471.—*Hist.*: *Hdt. Thuc.—*Or.*: ———.—*Phil.*: Arist.
 Plat. Theophr.
κολόκυμα *Com.*: (dial.) *Ar.
κώκυμα *Tr.*: (dial.) Aesch. Soph.

¹ See also *χύμα*.

- λῶμα *Ep.*: Π.—*Lyr.*: ———.—*Tr.*: (lyr.) *Aesch.; (dial.) *Eur. Soph.
 ἔλυμα *Ep.*: *Hes.
 εἴλυμα *Ep.*: *Od.—*Lyr.*: *Anacr.
 πλῦμα *Com.*: *Plat.—*Phil.*: *Arist.
 κῶλυμα *Tr.*: (lyr.) *Eur.—*Hist.*: Thuc. Xen.—*Phil.*: *Plat.
 διακῶλυμα *Phil.*: Plat.
 μήνυμα *Hist.*: *Thuc.
 κνῦμα *Com.*: (dial.) *Ar.
 κρούμα *Tr.*: *Eur.—*Com.*: (lyr.) *Ar.; (dial.) *Ar. *Eupol. *Theopomp
 —*Phil.*: *Plat.
 ἐπίκρουμα *Tr.*: (dial.) *Soph.
 πρόσκρουμα *Or.*: *Dem.—*Phil.*: *Arist.
 ῥῦμα *Lyr.*: *Solon.—*Tr.*: (lyr.) Aesch. *Soph.; (dial.) *Aesch. *Eur.—
Hist.: *Xen.
 παράρρυμα *Tr.*: *Soph.—*Hist.*: *Xen.
 ἴδρυμα *Tr.*: (lyr.) *Eur.; (dial.) Aesch. Eur.—*Hist.*: *Hdt.—*Phil.*: Plat.
 ἔρυμα *Ep.*: *Hes. *Π.—*Tr.*: (lyr.) *Aesch. *Eur.; (dial.) *Aesch. Eur.
 *Soph.—*Hist.*: Hdt. Thuc. Xen.—*Phil.*: Arist. *Plat.
 δάκρυμα *Tr.*: (lyr.) *Aesch.; (dial.) *Eur.—*Hist.*: *Hdt.
 κάσσυμα *Com.*: (dial.) Ar. *Crates.
 φίτυμα *Tr.*: (dial.) *Aesch.
 ἄρτυμα *Ep.*: *Batr.—*Tr.*: (dial.) *Aesch. Soph.—*Com.*: (dial.) *Anaxipp.
 562.—*Hist.*: *Theop.
 στῦμα *Com.*: (dial.) *Plat.
 φῦμα *Lyr.*: Archil.—*Hist.*: *Hdt.—*Phil.*: Arist. *Plat.
 χύμα¹ *Phil.*: *Arist.
 ἔχμα *Ep.*: *Hymn. II.
 ὀμυχμα *Tr.*: *Aesch.
 ἀκρίβωμα *Phil.*: *Epicur.
 κολόβωμα *Phil.*: *Arist.
 πύργωμα² *Tr.*: (dial.) Aesch. Eur.
 δῶμα *Ep.*: Hes. Hymn. II. Od. *Parm.—*Lyr.*: Theogn. *Xenoph.;
 Bacchyl. Pind. *Simon.—*Tr.*: (lyr.) Aesch. Eur. Soph.; (dial.) Aesch.
 Eur. *Soph.—*Com.*:³ (lyr.) Ar.; (dial.) Ar. Hermipp.—*Hist.*: *Hdt.
 —*Or.*:³ ———.—*Phil.*: ———.

¹ See also χεῦμα.

² Oracle in Hdt. VII. 140.

³ δωματίων Eubul.; Lys.

- ἀποσχαλίδωμα* *Hist.*: *Xen.
σανίδωμα *Phil.*: *Theophr.
ἐπιτελέωμα *Or.*: *Lyc.
στερέωμα *Phil.*: *Anaxag. *Arist. *Democr. *Theophr.
ζῶμα *Ep.*: Π. *Od.—*Lyr.*: *Alcae.—*Tr.*: *Aesch.; (dial.) *Soph.—
Com.: (dial.) *Ar. *Men.
διάζωμα *Hist.*: *Thuc.—*Phil.*: Arist. Theophr.
περίζωμα *Com.*: (dial.) *Hegesipp.
ὑπόζωμα *Phil.*: Arist. Plat.
σύζωμα *Tr.*: (dial.) *Aesch.
ἐπιτραπέζωμα *Com.*: (dial.) *Plat.
ρίζωμα *Ep.*: *Emped.—*Tr.*: (dial.) Aesch. *Theod.—*Phil.*: Theophr.
πυρβρομολευκερεβινθοξάνθωμα *Lyr.*: *Philox.
διόρθωμα *Phil.*: *Arist.
ἐπανόρθωμα *Phil.*: Arist. Plat.
κατόρθωμα *Phil.*: *Arist.
μίσθωμα *Hist.*: *Hdt.—*Or.*: *Dem. *Isocr.
δικαίωμα *Hist.*: Thuc.—*Or.*: *Isocr.—*Phil.*: Arist. *Plat.
κεφαλαίωμα *Hist.*: *Hdt.
ιδίωμα *Hist.*: *Theop.—*Phil.*: *Arist.
λείωμα *Phil.*: *Theophr.
τελείωμα *Phil.*: *Arist.
μείωμα *Hist.*: *Xen.
στοιχείωμα *Phil.*: *Epicur.
πελώμα *Phil.*: *Arist. *Theophr.
ζημίωμα *Hist.*: *Xen.—*Phil.*: *Plat.
ἀξίωμα *Tr.*: (lyr.) *Soph.; (dial.) Eur. *Mosch. *Soph.—*Hist.*: Thuc
Xen.—*Or.*: Aeschin. Dem. Din. *Isocr.—*Phil.*: Arist. Plat.
δεξίωμα *Tr.*: (dial.) *Eur. *Soph.
ἀλλοίωμα *Com.*: (dial.) *Damox.
ὁμοίωμα *Phil.*: Arist. Plat.
ἀφομοίωμα *Phil.*: Plat.
κηρίωμα *Tr.*: *Soph.
ἐναντίωμα *Hist.*: *Thuc.—*Or.*: Dem.—*Phil.*: Arist. Plat.
ὑπεναντίωμα *Phil.*: Arist.
κῶμα *Ep.*: *Hes. *Il. *Od.—*Lyr.*: Plat.; *Sapph.; *Pind.—*Phil.*: Hipp

ράκωμα *Com.*: (dial.) *Ar.

χαράκωμα *Hist.*: Xen.—*Or.*: *Dem.—*Phil.*: *Arist.

θρόγκωμα *Tr.*: (dial.) *Eur.

ἐξόγκωμα *Tr.*: (dial.) *Eur.

σήκωμα *Tr.*: (dial.) Eur.—*Or.*: *Hyp.—*Phil.*: *Arist.

σφήκωμα *Tr.*: (dial.) *Soph.—*Com.*: (dial.) *Ar.

χάλκωμα *Com.*: (dial.) Ar. *Nicostr.—*Hist.*: *Xen.—*Or.*: Lys.—*Phil.*:
Arist.

ἔλκωμα *Phil.*: *Hipp. *Theophr.

ὄρκωμα *Tr.*: (dial.) Aesch.

εὐόρκωμα *Tr.*: (dial.) *Aesch.

ἄσκωμα *Com.*: (dial.) Ar.

γλαύκωμα *Phil.*: *Arist.

λεύκωμα *Or.*: *Lys.—*Phil.*: *Arist.

ἀνάλωμα *Tr.*: (dial.) *Aesch. Eur.—*Com.*: (dial.) *Diphil. *Plat.;
*Anaxan.—*Hist.*: *Theop. Thuc. *Xen.—*Or.*: Aeschin. *And. Dem.
*Hyp. *Isae. *Isocr. Lys.—*Phil.*: Arist. Plat.

ἄμβλωμα *Or.*: *Ant.

δήλωμα *Phil.*: Plat.

ζήλωμα *Tr.*: (dial.) *Eur.—*Or.*: *Aeschin. *Dem.

φήλωμα *Or.*: *Ant.

χείλωμα *Tr.*: (dial.) *Aesch.

κοίλωμα *Phil.*: Arist. *Theophr.

κύκλωμα *Tr.*: (lyr.) *Eur.; (dial.) *Eur.

δόλωμα *Tr.*: (dial.) *Aesch.

πέπλωμα *Tr.*: (dial.) Aesch. *Eur. *Soph. 42.—*Com.*: (dial.) Ar.

δίπλωμα *Phil.*: *Arist.

ἐπαναδίπλωμα *Phil.*: *Arist.

πύλωμα *Tr.*: (dial.) Aesch. Eur.

δάμωμα *Lyr.*: *Stesich.

ἀνασίμωμα *Hist.*: *Hdt.

στόμωμα *Tr.*: (lyr.) *Aesch.—*Com.*: *Cratin.—*Phil.*: *Arist.

δέσμωμα *Tr.*: (dial.) *Aesch. *Soph.

ζύμωμα *Phil.*: *Plat.

θύμωμα *Tr.*: (dial.) *Aesch.

νῶμα *Ep.*: *Emped.

τράνωμα *Ep.*: *Emped.

στεφάνωμα *Lyr.*: *Theogn.; Pind.—*Tr.*: (lyr.) *Eur. Soph.—*Com.*: (lyr.) *Ar. *Pherecr.; *Cratin.—*Phil.*: Theophr.

μηχάνωμα *Phil.*: *Theophr.

γνώμα *Lyr.*: *Bacchyl.—*Tr.*: (dial.) Aesch. Eur. Soph.—*Com.*: (dial.) 572.—*Hist.*: *Hdt.—*Phil.*:¹ *Arist.

κένωμα *Phil.*: *Theophr.

σκήνωμα *Tr.*: (dial.) Eur.—*Hist.*: Xen.

κατασκήνωμα *Tr.*: (dial.) *Aesch.

κοίνωμα *Lyr.*: *Dion.Min.

τέκνωμα *Tr.*: (dial.) *Aesch.

πύκνωμα *Tr.*: (dial.) *Aesch.—*Com.*: (dial.) *Timocl.—*Phil.*: *Plat.

σέμνωμα *Phil.*: *Epicur.

φάτνωμα *Tr.*: (dial.) *Aesch.

κρούνωμα *Ep.*: *Emped.

πῶμα 'draught' *Lyr.*: *Philox.—*Tr.*: (lyr.) Aesch. *Eur. *Soph.; (dial.) Eur.—*Com.*: (dial.) Alex. *Epinic.—*Hist.*: *Hec.—*Phil.*: Plat.

ἔκπωμα *Tr.*: (dial.) *Achae. *Eur. *Ion. Soph.—*Com.*: (dial.) *Alex. Ar. *Diphil. *Eubul. *Leuc.—*Hist.*: Hdt. *Theop. Thuc. Xen.—*Or.*: Dem. Din.—*Phil.*: *Arist. *Plat.

πῶμα 'lid' *Ep.*: *Hes. Il. Od.—*Lyr.*: *Archil.; *Bacchyl.—*Com.*: 651.—*Phil.*: Arist.

τύπωμα *Tr.*: *Eur. *Soph.²

ἐκτύπωμα *Com.*: (dial.) *Men.—*Phil.*: *Plat.

ἀποτύπωμα *Phil.*: *Plat.

ἄρωμα 'corn-land' *Tr.*: *Soph.—*Com.*: (lyr.) *Ar.; (dial.) *Eupol.

ἄρωμα 'spice' *Hist.*: *Xen.—*Phil.*: Arist.

βρῶμα *Lyr.*: *Anan.; *Philox.—*Tr.*: ———.—*Com.*: (dial.) Anaxan *Anaxipp. Antiph. *Ar. *Aristophon. *Damox. *Dion. *Dioxipp. *Eubul. *Men. *Nicom. Phoen. *Plat. *Sosipat.—*Hist.*: Thuc. Xen.—*Phil.*: Arist. Hipp. Plat.

ἐκβρῶμα *Tr.*: (dial.) *Soph.—*Phil.*: *Arist.

ἴδρωμα *Phil.*: *Arist.

ἡμέρωμα *Phil.*: Theophr.

ἀθυπέρωμα *Lyr.*: *Philox.

πτέρωμα *Tr.*: (dial.) *Aesch.—*Phil.*: Arist. *Plat.

¹ γνωματεύω Plat.

² Nauck reads κτύωμα.

πλήρωμα *Tr.*: (lyr.) Eur.; (dial.) Eur. *Soph.—*Com.*: (dial.) *Ar.—*Hist.*: Hdt. Thuc. Xen.—*Or.*: *Aeschin. *Dem. *Lys.—*Phil.*: Arist. *Hipp. Plat.

ἀναπλήρωμα *Phil.*: Arist.

συμπλήρωμα *Phil.*: *Arist.

πήρωμα *Phil.*: Arist.

σφαίρωμα *Phil.*: *Arist.

χείρωμα *Tr.*: (dial.) Aesch. *Soph.

δυσχείρωμα *Tr.*: (lyr.) *Soph.

τάρρωμα *Com.*: *Ar.

ἔκτρωμα¹ *Phil.*: *Arist.

πέτρωμα *Tr.*: (dial.) Eur.

ἐπέντρωμα *Phil.*: Epicur.

στρώμα *Lyr.*: *Theogn.—*Com.*:² (lyr.) Ar.; (dial.) *Alex. *Anaxan. Antiph. *Apollod.G. Ar. *Diphil. *Eph. *Hermipp. *Nicostr. *Philem. *Plat.—*Hist.*: Xen.—*Or.*:² Dem. *Lys.—*Phil.*: Arist. Plat.

κατάστρωμα *Hist.*: *Hdt. Thuc. *Xen.—*Or.*: *Dem.—*Phil.*: *Plat.

περίστρωμα *Com.*: *Simylus.—*Hist.*: *Philist.

ὑπόστρωμα *Hist.*: *Xen.

γαύρωμα *Tr.*: (dial.) *Eur.

σταύρωμα *Hist.*: Thuc. Xen.

ἀργύρωμα *Com.*: (dial.) *Antiph. *Apollod.G. Men. Philem.—*Or.*: *Din. *Lys.

πλεύρωμα *Tr.*: (lyr.) Aesch.

θύρωμα *Hist.*: *Hdt. *Thuc.—*Or.*: Dem. *Lys.—*Phil.*: *Plat. Theophr.

υῖρωμα *Lyr.*: *Alcae.—*Com.*: (dial.) *Ar.

ὀχύρωμα *Hist.*: *Xen.

χρῶμα *Tr.*: (dial.) Eur. Chaer. *Soph.—*Com.*: (lyr.) *Ar.; (dial.) Alex. Antiph. Ar. *Nicol. *Timocl. 665.—*Hist.*: *Hdt. Xen.—*Or.*: *Dem.—*Phil.*: Arist. Hipp. Plat. Theophr.

κέγχρωμα *Tr.*: (dial.) *Eur.

σῶμα *Ep.*: Batr. *Hes. Il. Od. *Xenoph.—*Lyr.*: Arist. Critias *Ion. *Philisc. *Speus. *Theogn. Xenoph.; Bacchyl. *Melanipp. Pind. *Simon.—*Tr.*: (lyr.) Aesch. Eur. *Ion. *Phryn. Soph.; (dial.) Aesch. *Agath. Chaer. Eur. *Mosch. Soph. 66. 115. 295. 546.—*Com.*: (lyr.) Ar. *Axionic. Eubul. *Hermipp.; (dial.) Alex. Anaxan. Antiph.

¹ Ionic τρῶμα under τραῦμα.

² στρωματόδεσμον Am. Pherecr. *Com.* 185; Aeschin. *στρωματεύς* Apollod.C.

*Apollod. Ar. *Cephisod. Diphil. *Epicr. Eubul. *Eupol. *Hegesipp.
 *Hermipp. Men. Philem. Plat. *Posidipp. Theod. 106. 142. 179. 412.
 440.—*Hist.*: Hdt. *Theop. Thuc. Xen.—*Or.*: Aeschin. And. Ant.
 Dem. Din. Hyp. *Isae. Isocr. Lyc. Lys.—*Phil.*: Arist. Hipp. Plat.
 Theophr.

παρίσωμα *Com.*: (dial.) *Cratin. II.

ἀπογεῖσωμα *Phil.*: *Arist.

ἐλάσσωμα *Or.*: *Dem.

λίσσωμα *Phil.*: *Arist.

περίσσωμα *Phil.*: *Arist.

χρύσωμα *Tr.*: (dial.) Eur.—*Or.*: *Lys.

ἀέτωμα *Or.*: *Lys.

φέτωμα *Tr.*: (dial.) *Pyth.¹

χαίτωμα *Tr.*: (dial.) *Aesch.

μελίτωμα *Ep.*: *Batr.

πτῶμα *Tr.*: (lyr.) Aesch. *Eur.; (dial.) *Aesch. Eur. *Soph.—*Or.*: *Lys.
 —*Phil.*: Plat.

διάπτωμα *Com.*: (dial.) *Philem.

περίπτωμα *Phil.*: *Plat.

σύμπτωμα *Com.*: (dial.) Men.—*Hist.*: Thuc.—*Or.*: *Dem.—*Phil.*:
 Arist.

κύρτωμα *Phil.*: *Hipp.

πίστωμα *Ep.*: *Emped.—*Tr.*: (dial.) Aesch.—*Com.*: (dial.) *Clearch.—
Phil.: *Arist.

μεσεγγύωμα *Or.*: *Isocr.²

θύωμα *Lyr.*: *Semon.—*Hist.*: Hdt.

μόρφωμα *Tr.*: (dial.) Aesch. Eur.—*Phil.*: *Epicur.

σκύφωμα *Tr.*: (lyr.) *Aesch.

χῶμα *Lyr.*: Simon.—*Tr.*: (lyr.) Aesch. Eur.; (dial.) Eur. *Soph.—*Hist.*:
 Hdt. Thuc. *Xen.—*Or.*: Dem.—*Phil.*: *Arist. Plat.

πρόσχωμα *Tr.*: (dial.) *Aesch.

τρίχωμα *Tr.*: (dial.) *Aesch.—*Com.*: (dial.) *Ephipp.—*Hist.*: Ephipp.
 *Hdt. Xen.—*Phil.*: Arist.

Of the 1060 forms here enumerated there occur 87 in epic, 49 in elegiac, 29 in iambic, 29 in melic, 78 in choral poetry, 179 in lyric parts of tragedy, 395 in tragic dialogue, 50 in lyric parts

¹ See Nauck, p. 810.

² Al. μεσεγγύημα.

of comedy, 255 in comic dialogue, 272 in history, 190 in the orators, 495 in philosophy (including the earlier works of the Hippocratean corpus). Further consideration of these variations is postponed until the usage of similar groups of words can be compared.

The forms occurring only in the inscriptions, some of which have been considered above, are *ἔδραμα* Epid. (Coll. 3339), *ἐπάνθεμα* Arg. (Am. Jnl. Arch. IX, p. 357), *ἀντίθεμα* Troez. (Bull. Corr. Hellen., 1893, p. 117), *ὑπέχθεμα* And., *ἀντίθημα* Att. (CIA. I, 321), *ἐνθημα* Rhod. (Inscr. Gr. Ins. 937), *ἡλημα* And.,¹ *ἀμπώλημα* Tab. Heracl., *ἐξαίρημα* Cos (Paton-Hicks 36), *παῖμα* Cret. (Comparetti 152, II), *ἐγκόνιμα* Aen. (Collitz 1436), *δάρμα* Delph. (Bull. Corr. Hellen. 1895 D), *ἄνερμα* Att. (CIA. IV, 767b), *ἀλίσμα* Agrig. (IG. Sic. et It. 952), *περιχύτρισμα* Att. (CIA. II, 1055), *γράφσμα*² Arg. (Rev. Arch. 1891, XVIII, p. 51), *ποθόδωμα* Boeot. (Collitz 488), *ἀπόρθωμα* Corcyr. (Collitz 3195), *ἐπιζᾶμίωμα* Tab. Heracl., *ἄλωμα* Boeot. (Collitz 488), *χύλωμα* Att. (CIA. II add. 834b).

STEMS IN -μο-.

Words of this class may be considered in two groups according to their use as substantives and adjectives. This variation in use and the varying accentuation which is found in each group have been noted (pp. 117 ff.) as Indo-European.

The substantives are with few exceptions³ masculine. *γάγγαμον*, *ἄργεμον*,⁴ *ἄνθεμον*, *μέσατμον* Suid., *ἐρετμόν*⁵ are only neuter; *πέργαμος*,⁵ *σταθμός*, *δεσμός*, *σύνδεσμος* have neuter plurals. The compounds *ζυγόσταθμον* Plut., *ναύσταθμον*, *βούσταθμον*, *κρήδεσμον*

¹ Perhaps *πλήμα* should be read.

² See Miss Searles' article in this volume, p. 26, and Danielsson's discussion of the word in *Eranos* I, pp. 30 ff.

³ Here, and throughout the discussion which immediately follows, no account is taken of botanical terms, which will be considered separately.

⁴ Pollux, II, 65, has *ἀργεμος*.

⁵ Regarding the form *ἐρετμός*, sometimes cited, see Gaisford's note, *Etym. Mag.*, s. v. *ἐρετμός*.

⁶ Herodotus.

Hesych., ἐπίδεσμον Hipp., ζυγάδεσμον, ζευγλόδεσμον Hesych., ἱππόδεσμον, στρωματόδεσμον are neuter. A plural *χηραμός* occurs in Nicander from *χηραμός*, which is itself sometimes masculine and sometimes feminine. *φωριαμός*, of undetermined gender in Homer, is feminine in Apollonius of Rhodes.

The accent is prevailingly on the final; words in *-αγμός*, *-ιγμός*, *-ασμός*, *-ισμός*, the most productive types within the group, are without exception oxytone. Two well-defined classes, however, with recessive accentuation may be recognized. *ῥγμος* (*ῥχος* in Cyrill.; cf. Skt. *ājmas'*), *οῖμος* (cf. Skt. *ēmas*), *ῥρκμον· φράγμα* Hesych. (: *ῥκος*), *ῥλμος*, *ψόμμος· ἀκαθαρσία· καπνός* Hesych. (: *ψέφος*), *ῥρμος* (: *ῥρμα*), *μόρμοι· φόβοι· κενοί* Hesych. (cf. Lat. *formīdō*), *τόρμος* (: *τείρω*), *κόσμος* (: Lat. *cēnseō*), *πότμος*, *ῥχος* Lycophr. (: *ῥχω*) show a deflected radical vowel. In *θάλαμος*, *κέραμος*, *πόλεμος*, *ἄνεμος* the root appears in dissyllabic form; with these may be mentioned other forms with short penult, all presumably secondary derivatives, *πέργαμος*, *πλόκαμος*, *ῥλαμος*² Steph. Byz. *κύχραμος*, *ἄρταμος*, *ῥρχαμος*, *ἄργεμον*, *ἄνθεμον*, *δάλεμον· κηδεμόνα* Hesych., *ιάλεμος*, *κοάλεμος*. We find, however, oxytones of similar formation; with the first class compare *πορθμός*, *κυδοίμος*, *λοιμός*, *ἄλοιμός*, *ἄμοιμός* Theognost., *στολμός*, *κορμός*, *φορμός*, *πλοχμός*, *βροχμός· βρέγμα* Hesych., with the second *ποταμός* and *φωριαμός*, *χωριαμός· κίστη* Hesych., *χηραμός* (*χηλαμός* Eust.).³ The other barytones are *γάγγαμον* (: *γέντο*, reduplicated), *ῥγγεμος· συλλαβή Σαλαμίνιοι* Hesych. (: *γέντο*), *δήμος*, *μίμος*, *τίμος*, *μέσακμον· κανὼν τοῦ ἴστού* Hesych., *ἄμμος*, *μάμμος· οἰκέτης* Hesych., *ψάμμος*, *κέμμορ· μέγακῆτος* Hesych., *μύρμος* Lycophr., *μέσατμον* Suid., *κῶμος*, *μῶμος*, *βρῶμος* Arat., *χῶμος· χῶμα*, *σωρός* Hesych.

We have seen (p. 119) that in vocalism as well as in accentuation Indo-European nouns in *-mo-* varied. In Greek the several types appear. The normal grade is found in *δεγμόν· ὁδόν* Hesych.,

¹ For this word substitute *gharmás* 'heat' on p. 119, where it is wrongly accented.

² Lydian = *καρπός*.

³ And *οὔλαμός* (**φολναμός*), which contain the nasal infix of the present *εἶλω* (**φελνω*).

κροκυλέγμος· τὸ . . . τὰς κροκύδας ἀπολέγειν Hesych., †ἐλεγμός¹ LXX, †ἀπέλεγμός NT., φλεγμός, κρεγμός Epicharm., δηγμός, ὀδηγμός (definition of ὀδαξησμός) Hesych., πληγμός Alex. Trall., καταπληγμός LXX, ῥηγμός Gramm., ἐρειγμός Galen, δεργμών (s. v. δεργμάτων) Hesych., †ἐνεργμός, εἶργμός (εἶργμος Plut.), διαzeugμός Polyb., ἐρευγμός, ὕγγεμος· συλλαβή. Σαλαμίνοι Hesych., δημός, δῆμος, †κημός, †κνημός, †ῆθμός, †κνηθμός Nic., κευθμός, †σελμών· σανιδίων Hesych., σκεμμός Suid., ἀγεργμός, συναγεργμός Porphyry., ἐπαγεργμός Clem. Al., †ξεσμός Euseb., †σεισμός, †διασεισμός Eust., †ἀνασεισμός Dion. H., κατασεισμός Aet., †συσσεισμός LXX, αἰτμόν· πνεῦμα Hesych., βρεχμός, †ληχμός, and, from dissyllabic roots, κέραμος, ἄνεμος; the deflected in ὄγμος, φλογμός, ἀμοργμός Meleager, †διωγμός, ἐπιδιωγμός Strab., κλωγμός, κρωγμός Anth., οἶμος, κυδοιμός, λοιμός, ἀλοιμός, ἀμοιμός Theognost., ὄρκμον· φράγμα Hesych., κορμός, †μόρμοι· φόβοι κενοί Hesych., τόρμος, φορμός, †κόσμος, †κρουσμός Procl., †παρακρουσμός Moschio, †συγκρουσμός Plut., †προκρουσμός Mus., προσκρουσμός Stob., πότμος, ὄχμος Lycophr. (: ἔχω), βωμός, ζωμός, †κῶμος, βλωμός Call.,² μῶμος, ψωμός; the weak in the reduplicated γάγγαμον, in θάλαμος where the radical element is dissyllabic,³ and in †άγμός, ἀδαγμός, μαγμός Hesych., †άραγμός, προσαραγμός Theod. Met., †δραγμός, θραγμός Sext. Emp., †φραγμός, †περιφραγμός Or. Sib., †έμφραγμός LXX, †κατασταγμός EM., ἐπισταγμός Diosc., †πνιγμός, †ἀποπνιγμός Medic., †άνοιγμός Byz., †κριγμός Zonar., †τριγμός, †σφιγμός Apoll. Pol., †λυγμός, †άμυγμός, †νυγμός Diod., †βρυγμός, ἐρυγμός, φρυγμός Hesych., †σφυγμός, †ψνυγμός Manetho, †άρδμός, θεμός· διαθεσις Hesych.,⁴ †γναθμός, †σταθμός, †ζυγόσταθμος Plut., †ναύσταθμος (-ον), βούσταθμος (-ον), λιμός, βούλιμος, †μίμος, †άρχιμιμος Plut., τίμος, †φιμός, †λικμός LXX, †έξαλμός Antyll., ἀφαλμός Antyll., βαλμός· στήθος Hesych., σκαλμός, †παλμός, †ἀποπαλμός, †ψαλμός, σκυλμός Anth., ὑπογραμμός LXX, προγραμμός Schol. Ar.,

¹ The † used in this paragraph indicates that no other grade of the root is found in Greek. Cf. for similar forms in -μα pp. 135-6.

² ὀκτάβλωμος Hesiod.

³ Brugmann, Grundriss I², 754, explains ὀφθαλμός as ὀπσ-θαλμός, 'the apple of the eye.'

⁴ And θαιμός· οἰκία. σπόρος. φυνεῖα.

ψάμμος,¹ †θλιμμός LXX, ἀποθλιμμός Aquila, †νιμμός Moschopol., †ρίμμος Nicet., †τριμμός, †συντριμμός LXX, †κομμός, †άρμός, σαρμός · σωρὸς γῆς . . . Hesych.,² πταρμός, ἀγυρμός Babr., συναγυρμός, †όδυρμός, †ἀποδυρμός Gloss., †συρμός, †διασυρμός Diod., †έπισυρμός Polyb., περισυρμός Theophr., †πτυρμός Eust., †φυρμός Diod., †ἀναφυρμός Cyrill., †πρισμοῖς · ταῖς βιαίους κατοχαῖς Hesych., †πτισμός, †θραυσμός LXX, ἀτμός, †θυμός, ῥυμός, †κρυμός, χυμός, †αὔχυμός, †μυχμός, †ἀμυχμός Theocr., †ψυχμός Manetho, βρώμος Arat.

The tendency to adopt in these forms, as in those in -μα (see pp. 135 ff.), the vocalism prevailing in the related verbs is readily seen. Characteristics of distinct tense systems appear rarely: the ι of the present in εἶρμός (cf. ἔρμα), the nasal of the present εἶλω (*φέλνω) in οὔλαμός (*φολναμός), the augment of the aorist εἶλον in ὑφειλμός Boisson. Anecd. (cf. παραίρημα), the reduplication of the perfect in κεκραγμός.³

There is little here analogous to the free development of the type -ημα, with which several forms in -ήμων may be compared. Only δαιημός · διαίρεσις. μερισμός Hesych., and βλαστημός (cf. βλάστημα, βλαστήμων) are so formed.⁴ Forms in -ησμός, however, occur and will be treated below. σκυλευμός Eust. (from the denominative σκυλεύω) is the only example comparable with the large class of nouns in -εσμα. No derivative from a secondary verb in ὀω can be cited. Yet similar forms in -ησις, -εுσις, -ωσις abound.

In the discussion of the ablaut relations the instances in which a labial mute is followed by -μος, -μμ- resulting, have been cited. Wackernagel's theory, that after a long vowel the -μμ- was simplified, and that αἶμός is to be associated with Lat. *saepes*, λιμός

¹ Related to ψῆφος. The forms ἀμμος, ψάμαθος are presumably due to contamination of ψάμμος and ἀμαθος (Eng. *sand*). So Brugmann, *Grundriss* I², 747, note 2.

² σαρμένω 'dig sand,' Tabl. Heracl.

³ So κέκραγμα, κεκράκτης. The present κράζω is rare, and κέκραγα has the force of a present.

⁴ For metrical reasons Koechly conjectured σταλαημούς for σταλαγμούς in Arat. 966.

with *λιπαρής*, *λοιμός* with *λείβω*, *άλτοιμός* with *ἀλείφω*, *ἀμοιμός* Theognost. with *ἀμείβω*, *μῶμος* with *μέμφομαι*, has been referred to above (p. 157, note).

From the combination of a guttural with *-μ-* results *-γμ-*: thus *ἀγμός* (: *ἄγνυμι*), *κρεγμός* (: *κρέκω*), *ψυγμός* (: *ψύχω*). Yet *-κμ-* appears in *λικμός*, *ὄρκμος*, *-χμ-* in *λαχμών*. *ἱππέων λακτισμῶν* Hesych., *βρεχμός*, *ληχμός* Antimach. (: *λήγω*), *μιμιχμός*· τοῦ ἱππου φωνή Hesych., *ὄχμος* Lycophr. (; *ἔχω*),¹ *έοχμόν* Hesych., *συνεοχμός*, *πλοχμός* (: *πλέκω*), *βροχμός*· τὸ βρέγμα Hesych., *αὐχμός*, *δαυχμόν*· εὐκαυστον ξύλον δάφνης² Hesych., *ἰυχμῶ*· *ιαχῆ*, *φωνῆ* Hesych. (cf. *ἰυγή*· *κραυγή*, *φωνή*, *βοή*), *μυχμός* (: *μύζω*; cf. Skt. *√mij*), *ἀμυχμός* Theocr. (: *ἀμύσσω*, *ἀμυχή*), *βρυχμοί*· *ψόφου* Hesych. (: *βρύκω*, *βρύχω*), *ψυχμός* (= *ψυγμός*) Manetho, *ἰωχμός* (: *ἰωκή*), *ῥωχμός* 'cleft' (: *ῥώξ*), *ῥωχμός* 'wheezing,' Aretae. (: *ῥώχω*), *ψωχμός* Athanas. (: *ψώχω*). Walde, KZ. XXXIV, 478, suggests that the suffix of *ἰωχμός* is *-σμο-*, *κσμ* becoming *χμ*. This Brugmann, Grundriss I², 651, note, refuses to accept, while admitting an original *κσν* for *χν* in *ἀράχνη*, *ἄχνη*, *λύχνος*; it is, he says, "nicht erweislich."

Verbs in *-άζω* and *-άσσω*, in which a root ending in a guttural is extended by the suffix *-ιο-*, have associated with them nouns in *-γμός* (cf. the similar nouns in *-γμα* and the perfects passive in *-γμαι*): *μαγμόν*· τὸ καθάρσιον Hesych., *ἀραγμός*, *προσαραγμός* Theod. Met., *δραγμός*, *θραγμός* Sext. Emp., *φραγμός*, *περιφραγμός* Or. Sib., *ἐμφραγμός* LXX, *κατασταγμός* EM., *ἐπισταγμός* Diosc. Denominative verbs in *-άσσω* based on stems containing gutturals underlie *ἀλλαγμός* Manetho, *συναλλαγμός* Theod. Stud., *ταραγμός*, *χαραγμός*, *παταγμός* Rhet.³ The verbs in the following instances are denominative, but not based on guttural stems: *αἰαγμός* Eust., *ἀλαλαγμός*, *δισταγμός* Plut., with which *τριαγμός*, *φριμαγμός* Lycophr. should probably be placed. The formation of the verb is uncertain in the case of *παλαγμός*, *σταλαγμός*, *στεναγμός*, *ἀκιναγμός* EM., *τιναγμός* Greg. Naz., *ἀνατιναγμός* LXX, *ἐκτιναγμός*

¹ And *δχμος* = *δγμος* occurs in Cyrill.

² Cf. *δαύχνα* Thessal. (Collitz 372) and see Meyer, Gr. Gram.², 192, note.

³ A similar origin is perhaps to be assumed for *ύλαγμός*. Cf. *ύλαγμα* above.

Philo, ἐντιναγμός LXX, λαπαγμών· ἐκκενώσεων Hesych., ἀρπαγμός Plut., σπαραγμός, νυσταγμός, φρυαγμός Dion. H.

κριγμός Zonar., τριγμός, σιγμός, στιγμός are connected with primary verbs in -ίζω. ἐλιγμός,¹ ἀνθελιγμός Plut., περιελιγμός Agathias, ἐξελιγμός Arr., ἱμαντελιγμός Poll., φοιनिγμός Galen, σαλπιγμός Poll., στηριγμός, ἀντιστηριγμός Dion. H., συριγμός belong to verbs formed from nouns with stems containing gutturals. No guttural appears in the nominal base of the verbs with which στυφελιγμός, θρυλιγμός Dion. H., τυλιγμός Schol. Aesch., αἰνιγμός are connected.² παίζω is from παῖς, but παίξω, ἔπαιξα are usual in the period for which we can cite παιγμός Schol. Il., καταπαιγμός Apollon. Lex., ἐμπαιγμός NT., συμπαιγμός Peyron Pap. Gr. For σισιλιγμός Schol. Od. no verb can be cited.

Similarly in the case of verbs in -ύζω, -ύσσω, and nouns in -υγμός. The guttural is radical in λυγμός, μυγμός, ἀμυγμός, νυγμός, ἀνανυγμός (definition of (ὄλο)λυγμός) Hesych., σφυγμός. It is suffixal in ἰνυγμός, βδελυγμός (definition of ναυσίασις) Hesych., ὀλολυγμός, κηρυγμός Schol. Il., ἐκκηρυγμός Schol. Il., βορβορυγμός Hipp.³ ὠρυγμός Ael. should perhaps be mentioned here.⁴

In κλωγμός, κρωγμός Anth., again, the guttural belongs to the root, in ὦγμός· φωνή μετὰ τοῦ ἐκβο[ηθ]ῆσαι Hesych., καρδιωγμός, οἰμωγμός, ὄνειρωγμός, ἔξονειρωγμός, ἀμβλυωγμός Hipp. to the formative element of the denominative verb.

Before the suffix -μο- a dental remains unchanged in ἀρδμός, ἐφαρδμόν· ἀρδευτὸν πεδίου Hesych., and ἐρετμόν, ποτμός. We have seen above (p. 123) that the τ of ἀτμός, ἀετμόν· πνεῦμα Hesych. may belong to the suffix.⁵ The forms in -θμός are much more numerous. In the case of γναθμός (cf. γνάθος), σταθμός (cf.

¹ εἰλιγμός Orph. H.

² Cf. the related forms in -μα, p. 150.

³ Cf. κορκορυγμός Ps.-Luc. and the verb διακορκορυγέω.

⁴ For this group also compare the similar forms in -μα, pp. 150-51.

⁵ Brugmann, Grds. II, 162, writes also ἐρετμός-ς (cf. ἐρέ-της), but why not ἐρετ-μός in view of ἐρέσσω (ἐρέτ-ω)? I make no suggestion regarding the τ of μέσατμον Suid. (μέσακμον Hesych., μέσακλον LXX) or of κυτμός Luc.

σταθερός, ἀσταθής Anth.), ζυγόσταθμος Plut., ναύσταθμον, ναύσταθμος, βούσταθμον, βούσταθμος, ἥθμός (cf. ἡθέω, ἡθω),¹ κνηθμός Nic. (: κνήθω), κευθμός (: κεύθω) the *θ* may safely be considered radical. In the same group I would place ῥυθμός, which I believe not to be immediately connected with ῥέω.² Brugmann, Grundriss II, 200, assumes extension of the root by *θ* for βαθμός and βάθρον (ἀναβαθμός and ἀνάβαθρον CIG. 2924, ἐπαναβαθμός, καταβαθμός Polyb., ὑποβαθμός Suid. and ὑπόβαθρον), κηληθμός and κήληθρον Bekker Anecd., κινήθμός and κίνηθρον Poll., ἄρθμός and ἄρθρον, with which should be placed ἐλκηθμός and ἔλκηθρον.³ These parallels seem to me to have no significance. We must assume for the nouns of instrument the suffix -θρο-;⁴ whether the suffix in the nouns of action is -μό- or -θμό- has to be determined without regard to these. *θ* must belong to the suffix of ἐλκηθμός, κηληθμός, κινήθμός, and there is no evidence of its being radical in βαθμός, ἄρθμός. The formation of τεθμός (θεθμός) is uncertain. Altogether there is a considerable number of words containing the longer suffix: ἐκνεαθμός Simplic. (cf. ἐκνεάζω, νεάω), ναθμούς· τὰς χοιράδας Hesych. (: νάω?), δαθηθμόν· ἐμπρησμόν⁵ Hesych. (: δάηται), πηδηθμός Hipp. (: πηδάω), εἰδηθμός· συστροφή, φυγή Hesych. (: ?), ἄρδηθμός Nic. (cf. ἄρδω, ἄρδεύω), ἐκμυζηθμός Galen (: ἐκμυζάω), κνυζηθμός (: κνυζάομαι), ὄγκηθμός Luc. (: ὄγκάομαι), μηκηθμός Opp. (: μηκάομαι), λυκηθμός Suid. (: λύκος),⁶ μυκηθμός (: μυκάομαι), ἡληθμῶ· κηληθμῶ⁷ Hesych., ἰνηθμός Hipp. (: ἰνέω, ἰνάω), σκιρτηθμός Orph. (: σκιρτάω), σκαριφηθμός Numen. (: σκαριφάομαι), βληχηθμός Ael. (: βληχάομαι), ὀρχήθμός (: ὀρχέομαι), βρυχηθμός (: βρυχάομαι), μνηθμός (: μνηίω), ἀριθμός (cf. νήριτος, OE. *rīm*), καρθμοί· κινήσεις Hesych. (cf. foll.),

¹ Is ἡθμούς· καμίνους Hesych. for *αἰθμούς (: αἰθω) ?

² Its earlier occurrences are best explained by assuming the fundamental meaning 'growth, form' (γ' *rudh*).

³ Cf. also δαιθμός Sicil. (IG. Sic. et It. 352) and δαιτρών.

⁴ The adjective σκεθρός on the other hand contains the suffix -ρ- and is to be associated with ἔσχεθον.

⁵ Or δαυθμόν (: δεδαυμένος) ?

⁶ Formed on the analogy of μυκηθμός.

⁷ See Lobeck, Elementa I, 107.

σκαρθμός Apoll. Rh., πορθμός (cf. πείρω, πόρος),¹ ἰαυθμός Lycophr.,² ἐνιαυθμός EM., μηλιαυθμός Lycophr., καυθμός (: καίω), κλαυθμός, ἀνακλαυθμός Dion. H. (: κλαίω), γευθμός Nic. (: γεύω), ἐλκυθμός Tryphiod. (: ἐλκύω), εἰλυθμός Nic. (: εἰλύω), ὠρυθμός Theocr. (: ὠρύομαι). It is customary to refer ἰσθμός to εἶμι, but a suffix -σθμο- must not be assumed. In the Iliad occurs μακρὰ βιβιάσθων as well as μακρὰ βιβιάς, and ἰσθμός may fairly be referred to a similarly extended *ἴσθω.

It follows from the preservation of the dental mute before μ in the above forms that σ belongs to the suffix in the following nouns: ἄασμός (: ἰάσσω³), δασμός, ἀναδασμός, ἀποδασμός (: δατέομαι), διαπλασμός Eus., ἀναπλασμός Plut., παραπλασμός Sext. Emp., μεταπλασμός Eccl., ἐκπαφλασμός, καχλασμός Manass., βρασμός, ἀναβρασμός Medic., ἐκβρασμός Hesych., ἀποβρασμός Sext. Emp., σχασμός Theophan., κατασχασμός Galen, πεισμός Hipp., ἀναπεισμός Hero, παραπεισμός Oribas., ἐπιπεισμός Galen, ἐκπεισμός, συμπεισμός, ὑποπεισμός Greg. Naz. (: πιέζω), κνησμός (: κνήθω), ἐκπρησμός Schol. Ar., ἐμπρησμός Plut. (: πρήθω), ἄσμός (ἄδω), ἐπερεισμός (: ἐρείδω), ἐγκαθισμός Dion. H. (: καθίζω), ἀνακυλισμός Diod., προκυλισμός Dion. H. (: κυλίνδω), κνισμός, κατακνισμός Schol. Ar. (: κνίζω), τρισμός (: τρίζω⁴), σχισμός, διασχισμός Schol. Aesch., περισχισμός Plut. (: σχίζω), καταψευσμός LXX (ψεύδω), σκυσμός Tzetz. (: σκύζομαι; cf. σκυδμαίνω), κλυσμός Diod., διακλυσμός Diosc., κατακλυσμός, συγκλυσμός, ἐπικλυσμός Poll., περικλυσμός Gloss., ὑποκλυσμός Plut. (: κλύζω), γρυσμός Agathocl. (: γρύζω), ὤσμός Diod., διωσμός Aretae., προωσμός Math., ἀπωσμός LXX (: ὠθέω).

The verbal stems to which many substantives in -σμός are related end in σ:⁵ σελασμός Manetho, σπασμός, διασπασμός Plut.,

¹ πορθμός might be based on an extended περθ-, but it does not reflect the special signification of πέρθομαι.

² ἰαυθμός: κούτη. ὕπνος . . . οἱ δὲ ἰαυθμός Hesych.

³ √ued Prellwitz.

⁴ The perfect is τέτριγα. For the varying base required by τριγμός and τρισμός cf. Lat. *strix* and *strideo*.

⁵ On ἔλασμός Dioc., κρεμασμός Hipp., ἀνακρεμασμός Bekker Anecd., see Solmsen, KZ. XXIX, 111.

παρασπασμός Plut., κατασπασμός Plut., ἐπισπασμός Hipp., περισπασμός Polyb., ἀντιπερισπασμός Diod., ἐκπερισπασμός Polyb., ἀντισπασμός, ἀποσπασμός Dion. H., ὑποσπασμός Aquila, συγκερασμός Gloss., καταγηρασμός Hippiatr., ἄκεσμός (= ὑγεία) Hesych., τελεσμός Gloss., ξεσμός, παλαισμός Greg. Naz., σεισμός, διασεισμός Schol. Ar., ἀνασεισμός Dion. H., κατασεισμός Aetius, συσσεισμός LXX, πρισμός Hesych., πτισμός, κοσμός, θραυσμός LXX, κρουσμός Procl., παρακρουσμός Moschio, συγκρουσμός Plut., προκρουσμός Mus., προσκρουσμός Stob., ζωσμός Or. Sib.

The -σμ- of the following nouns related to verbal stems ending in vowels may be explained by the -σμ- of the perfect middle and passive and the -σθ- of the aorist passive of the verbs: σκεδασμός Philo, διασκεδασμός Aquila, χαλασμός Diosc., ἀναχαλασμός Plut., συνθλασμός (s. v. γομφιασμόν) Hesych., ἰλασμός Plut., ἐξιλασμός LXX, ἀνακλασμός Paul. Alg., ἀντανakλασμός Apollon. Dysc., συγκλασμός LXX, φλασμός· τύφος Hesych., ἀναφλασμός, δρασμός, σχασμός Theophan., κατασχασμός Galen, ἄλεσμός Joseph., ἄλησμός Ignat., χρησμός, ἐγκλεισμός Eust., συγκλεισμός LXX, ἀποκλεισμός Arr., ἀνακλαυσμός Dion. H., λευσμός, κελευσμός, διακελευσμός, παρακελευσμός, κατακελευσμός Poll., ἐγκελευσμός Arr., ἔλκυσμός, καθέλκυσμός Moschio, διέλκυσμός Dion. H., περιέλκυσμός Plotin., ἐξέλκυσμός Medic., παρελκυσμός Eust., ὑφέλκυσμός Gloss., τανυσμός Theod. Prodr., ἐντανυσμός Schol. Od., ξυσμός Hipp., πτυσμός Hipp., ἀνασωσμός Aquila, συγχωσμός Phot.

With verbs in -αίνω, -ύνω are associated nouns in -σμός (cf. perfects in -σμαι). Very few are related to primary verbs¹ of this type, and only μαρασμός Galen, πλυσμός· πλυτήρ Hesych. need be considered here. Many, on the other hand, belong to denominative verbs: κραδασμός, ἀφυγiasμός Iambl., πιασμός Ael., γλυκασμός LXX, μελασμός Hipp., ἰσχυασμός Hipp., πεπασμός Hipp., λιπασμός Diosc., ῥυπασμός Eust., καθυγρασμός Aetius, ἀνυγρασμός Archigen., περασμός LXX, συμπερασμός Artemid., ξηρασμός Erotian, πικρασμός Aquila, παραπικρασμός LXX, αὔασμός Hipp., πρᾶυσμός Soran., βραδυσμός Theod. Prodr., ἥδυσμός LXX, πληθυσμός Phot., εὐθυσμός Philo, ἀπευθυσμός Oribas., κατευθυσμός Clem.

¹ Here may be mentioned κλισμός, ἀνακλισμός Hipp.

Al., *μηκυσμός* Eust., *άπαλυσμός* Hipp., *μολυσμός* Plut., *άποξυσμός* Med., *παροξυσμός*, *σκληρυσμός* Hipp., *μακρυσμός*, *άνευρυσμός* Antyll., *δασυσμός* Diosc., *πλατυσμός*, *κρατυσμός* Hipp., *λεπτυσμός* Hipp., *άπολεπτυσμός* Antyll., *παχυσμός* Hipp., *τραχυσμός*, and perhaps *μιασμός* Plut. Here, in view of *γιγγραντός* Ath., we should probably place *γιγγρασμός*· *ήχος* Hesych.

Many nouns in *-ασμός* are connected with denominative verbs in *-άζω*. *σεβισμός* Dion. H., *σκεπασμός* EM. belong to verbs based on *σ*-stems. Dental stems underlie *ψεκασμός* Theod. Prodr., *κηκασμός* Lycophr., and might perhaps be assumed for a few of the following, where, however, *-αζο-* rather than *-ζο-* seems to be the verbal suffix: *σαβασμός* Harpocr., *στοιβασμός* Nicet., *προφοιβασμός* Byz., *άκριβασμός* LXX, *ρέμβασμός* LXX, *σκιμβασμός*· *φιλήματος είδος* Hesych., *τυρβασμός* Byz., *πηγασμός* Eccl., *όργασμός* Schol. Hipp., *αύγασμός* Plut., *διαυγασμός* Plut., *περιανγασμός* Damasc., *συνανγασμός* Plut., *άπανγασμός* Plut., *κατανγασμός* Plut., *κρανγασμός*, *κλυδασμός* Strab., *κατασπουδασμός* Aquila., *δελεασμός*, *κολεασμός*· *τò περαίνεσθαι* Hesych., *ένεασμός*· *έμπαιγμός* Hesych., *λιθασμός* Schol. Aesch., *βιασμός*, *προσβιασμός* Oribas., *άγιασμός* LXX, *αύτοαγιασμός* Athanas., *πλαγιασμός*, *σφαγιασμός*, *όργιασμός* Strab., *αύθαδιασμός* Jo. Chr., *σταδιασμός* Strab., *σχεδιασμός*, *αύτοσχεδιασμός* Alcidas., *ίδιασμός* Iambl., *έξidiaσμός* Strab., *έξodiaσμός* Polyb., *εύodiaσμός* Paul. Aeg., *άπενδιασμός* Iambl., *σπονδιασμός* Plut., *θειασμός*, *έπιθειασμός*, *έκθειασμός* Schol. Ar., *πλατειασμός* Quintilian, *σκιασμός* Schol. Arat., *κατασκιασμός* Eccl., *έπισκιασμός*· *κάλυμμα* Hesych., *περισκιασμός* Plut., *άποσκιασμός* Plut., *συσκιασμός* Aquila, *μιλιασμός* Strab., *βουκολιασμός* Ath., *σχετλιασμός*, *άνακογχυλιασμός* Ath., *σεληνιασμός* Diosc., *άφηνιασμός* Plut., *ένπνιασμός* Eccl., *άδωνιασμός*, *όφωνιασμός*, *ένδοιασμός* Eust., *γελοιασμός* LXX, *άποτροπιασμός* Diog. L., *ύποτροπιασμός* Hipp., *ύπωπιασμός*, *συβαριασμός*, *λογαριασμός* Schol. Luc., *άγκητριασμός* Galen, *πλειστηριασμός*· *ύπερθεματισμός* Hesych., *μυστηριασμός* Eust., *άκρωτηριασμός* Diosc., *τριασμός* Suid., *φρατριασμός* Eust., *πολλαπλασιασμός* Plut., *διπλασιασμός*, *άναδιπλασιασμός* Cyrill., *τριπλασιασμός* Plut., *πολυπλασιασμός* Plut., *στασιασμός*, *έκκλησιασμός* Polyb., *άπεκκλησιασμός* Eccl.,

πλησιασμός, ἀφροδισιασμός, περιουσιασμός LXX, συνουσιασμός Plut., ὑπερουσιασμός Eccl., ἐνθουσιασμός, ἐκουσιασμός LXX, ὑπτιασμός Hipp., αἰγυπτιασμός Eust., ἀρτιασμός, ἐνταφιασμός NT., ἀμφιασμός Theophil. Prot., ἀπαμφιασμός Cornut., γομφιασμός LXX, χιασμός Rhet., ἐπφασμός, ἀναγκασμός Iambl., διαναγκασμός Hipp., συναναγκασμός Iambl., δεκασμός Dion. H., δικασμός Philo, διαδικασμός Aquila, εἰκασμός Plut., ἀπεικασμός Porph., παρεικασμός Eccl., φρικασμός LXX, σαρκασμός¹ Rhet., πυκασμός Greg. Nyss., συναγελασμός Plut., θηλασμός Plut., ἀποθηλασμός Diosc., κολασμός Plut., ἐπιπολασμός, διπλασμός Eust., ἀτιμασμός LXX, ἐρμασμός Hipp., θαυμασμός Plut., ἐπιτωμασμός Eust., ἐρινασμός, πλεονασμός, μονασμός Eust., κατευνασμός Plut., τεχνασμός Manetho, παραδοξασμός Symm., τοξασμός Nicet., ποασμός, λοιπασμός Ps.-Luc., καλπασμός Philum., κομπασμός Plut., ὑποτοπασμός Joseph., παππασμός Suid., σκυθρωπασμός Plut., ἀνασειρασμός Nicet., ἀγορασμός LXX, καταγορασμός Diod., ἐνεχυρασμός Plut., κατενεχυρασμός Poll., μεσασμός Jo. Chrys., ἀνισασμός Eust., ἐξισασμός Simplic., ἑτασμός LXX, ἐξετασμός, λιτασμός Nicet., φαντασμός Timon, σκοτασμός Diosc., συσκοτασμός Origen, ῥιπτασμός Hipp., ἐορτασμός Plut., χορτασμός, δυνασμός Eust., ἐνδυνασμός· ἀμφιβολία Hesych., συνδυνασμός, εὐασμός Hermesian, κατασκευασμός, χλευασμός, σικνασμός Ideler Phys., βρυνασμός Plut., στομφασμός Nicet., μορφασμός Ath., σικχασμός Eust., τροχασμός (= δρόμος) Hesych., ἀνατροχασμός² Antyll., ἐπιτροχασμός Donatus, περιτροχασμός² Oribas., στοχασμός, καταστοχασμός Diod., ψυχασμός Hdn.

No verb is recorded for ληθασμῶ· νήη λήθη Hesych., βορεασμοί· ἐορταί καὶ θοῖναι, ἃς ἡγόν τῳ Βορέᾳ Hesych. (cf. ἀδωνιασμός), χιλιασμός Eccl. (: χίλιοι), ἡμολιασμός (: ἡμιόλιος), γωνιασμός (: γωνία), ῥογχασμός Galen (: ῥέγχος), θρυασμός· φωνή Hesych. (cf. θρόος, θρύλος).

There is some uncertainty regarding the formation of the verb in the case of σφαδασμός, ἐπηρεασμός, τωθασμός, ἐπιτωθασμός Polyb., ἀσπασμός, ἀντασπασμός Theod. Stud., τευτασμός· στραγγεία Hesych.

¹ In compound Ar. Ran 966.

² Al. -ισμός.

Verbs derived from nouns in *-ιδ¹* underlie *παρασφραγισμός* Hephaest., *ἐπισφραγισμός* Rhet., *ληισμός* Byz., *σκαλισμός* Eunap., *ψαλισμός* Oribas., *στολισμός* Rosetta Stone, *ὑπερατμισμός* Diosc., *ραπισμός* Corint., *ἐπιρραπισμός* Polyb., *λεπισμός* Eccl., *ῥπισμός* Byz., *παραρριπισμός* Jo. Clim., *ἐκριπισμός*, *ἀπελπισμός* Polyb., *κατελπισμός* Polyb., *συνασπισμός* Diod., *ὑπερασπισμός* LXX, *νεβρισμός* Harpocr., *έρισμός*, *κλαυθυρισμός* Plut., *δωρισμός* Dem. Phal., *φροντισμός* Hesych., *παννυχισμός* Gloss., *διαπαννυχισμός* Dion. H.

The denominative verb is found by means of the suffix *-ιζο-* in the case of *ιουδαϊσμός* LXX, *ἀγλαϊσμός* Plat. Ar., *συρμαϊσμός* Hipp., *ὥραισμός* LXX, *παρωραϊσμός* LXX, *ματαϊσμός* Seleuc., *τρακταϊσμός* Eccl., *ἀρχαϊσμός* Dion. H., *στραβισμός* Alex. Aphr., *κοτταβισμός* Paul. Aeg., *ἀποκοτταβισμός* Ath., *κυβισμός* Theol. Arithm., *ἀγισμός* Diod., *καθαγισμός* Luc. (: ἄγος), *ἐναγισμός* Plut. (: ἔναγος²?), *πελαγισμός* Alciph., *μεταγγισμός* Hierocl., *συνεγγισμός* Strab., *προσεγγισμός* Eccl., *ἀποσπογγισμός* Oribas., *λαρυγγισμός* Plut., *καταιγισμός*, *λογισμός*, *διαλογισμός*, *ἀναλογισμός*, *παραλογισμός*, *καταλογισμός* LXX, *ἐπιλογισμός*, *περιλογισμός*, *ἀντιλογισμός* Philostr., *ἐκλογισμός* Polyb., *ἀντελλογισμός* Gloss., *συλλογισμός*, *ὑποσυλλογισμός* Galen, *προσυλλογισμός*, *ἀπολογισμός*, *ὑπολογισμός* Galen, *προλογισμός* Hierocl., *φλογισμός* Rhet., *περιφλογισμός* Symm., *λιταργισμός* Schol. Ar., *παροργισμός* NT., *λυγισμός*, *ρόθοπυγισμός* Thom. M., *βαδισμός*, *ῥαβδισμός* Eccl., *ἀηδισμός* Sext. Emp., *μηδισμός*, *ὄνειδισμος* Plut., *ποδισμός* Poll., *διαποδισμός* Poll., *ἀναποδισμός* LXX, *παραποδισμός* Artemid., *ἐμποδισμός*, *παρεμποδισμός* Erotian, *συμποδισμός* Eust., *ὑποποδισμός* Procl., *ἀνδραποδισμός*, *ἐξανδραποδισμός* Polyb., *τετραποδισμός* Schol. Nic., *κροκυδισμός* Galen, *δανεισμός*, *προδανεισμός* CIG. 2717b, *ἀστέισμός* Dion. H., *σπαθισμός* Achmes, *ὑποσπαθισμός* Galen, *ἐθισμός*, *συνεθισμός* Plotin., *προεθισμός* Byz., *προσεθισμός* Gloss., *ἀποσθηθισμός* Epiphan., *ἀπανθισμός* Schol. Il., *ἐπανθισμός* Diosc.,

¹ *σάλπιγξ*, *σύριγξ* through *σαλπίζω*, *συρίζω* (late fut. and aor. *-ισω*, *-ισα*) yield *σαλπισμός* Poll., *περισαλπισμός* Julian, *συρισμός* Luc. Pollux has also *σαλπιγμός*; *συριγμός* occurs in Xenophon.

² Found in a Delphian inscription, BCH. 1895, 1 ff. See Miss Searles' article in this volume, p. 34.

τιθισμός Ps.-Chrys., βυθισμός Heliod., ληκυθισμός Plut., σκυθισ-
 μός Eriphan., περισκυθισμός Galen, ψιμυθισμός Clem. Al., προ-
 σοχθισμός · πρόσκρουσις Hesych., καταβροχθισμός Clem. Al.,
 λαβδακισμός Quintilian, κορδακισμός, κακισμός Strab., πηλακισμός
 Suid., προπηλακισμός, αὐλακισμός Manass., κλιμακισμός (s. v. δια-
 κλιμακίσας) Hesych., φενακισμός, δρωπακισμός Diosc., χαρακισμός,
 ἀπανθρακισμός Hesych., σκορακισμός LXX, ἀποσκορακισμός LXX,
 ὄστρακισμός Hesych., ἐξοστρακισμός Diod., ἐποστρακισμός Poll.,
 θωρακισμός LXX, πελεκισμός Diod., πιθηκισμός, ναρθηκισμός Galen,
 αἰκισμός, γυναικισμός Polyb., κιλικισμός, οἰκισμός, διοικισμός Dion.
 H., ἀνοικισμός Strab., συνοικισμός Polyb., ἐξοικισμός Philo, ἀποικισ-
 μός, εἰσοικισμός Heliod., κατοικισμός, μετοικισμός Plut., σολοικισμός,
 ἄττικισμός, ὑπεραττικισμός Phot., ἄκκισμός, χαλκισμός Poll., κρο-
 κισμός Schol. Soph., τοκισμός, ἀνατοκισμός Cicero, περισαρκισμός
 Diosc., ὀρκισμός Polyb., διορκισμός Polyb., ἐνορκισμός Synes., ἐξορ-
 κισμός Polyb., ἐφορκισμός Eccl., βαυκισμός · Ἰωνικὴ ὄρχησις Hesych.,
 γλυκισμός Ath., κυμβαλισμός Alciph., σκυβαλισμός Polyb., τραγα-
 λισμός Theognost., γαργαλισμός, σιαλισμός (σιελισμός) Galen, ὀμα-
 λισμός Plut., διομαλισμός Sext. Emp., ἀποκραιπαλισμός Hesych.,
 ῥοπαλισμός, πεταλισμός Diod., κροταλισμός Gloss., σκυταλισμός
 Diod., ἀποκεφαλισμός Plut., νηφαλισμός Suid., ὀβελισμός Schol. Ar.,
 σφακελισμός, σκελισμός Eccl., ὑποσκελισμός LXX, μελισμός 'dis-
 membering' Dion. H., διαμελισμός Plut., μελισμός 'song' Har-
 mon., εὐτελισμός Long., ἐξευτελισμός Dion. H., πτυελισμός
 (πτυαλισμός), στυφελισμός, παραλληλισμός Eust., τραχηλισμός
 Luc., κιγκλισμός, κυκλισμός Olympiod., ἀνακυκλισμός Diod., ψελ-
 λισμός Plut., συμψελλισμός Procop., ὑποψελλισμός Theod. Prodr.,
 ἐμφυλλισμός, ἀκροβολισμός, διακροβολισμός Strab., βουκολισμός
 Ath., πολισμός Dion. H., ὀπλισμός, καθοπλισμός Polyb., ἐξοπλι-
 σμός Basilic., ἀφοπλισμός Byz., αὐλισμός Symm., συναυλισμός
 Tzetz., ἀπαυλισμός Poet. de Herb., ἐπαυλισμός Schol. Soph., τραυ-
 λισμός Hipp., φαυλισμός LXX, ἐκφαυλισμός Joseph., ἡδυλισμός
 Phot., κονδυλισμός LXX, ξυλισμός Dion. H., ἐνουλισμός Clem. Al.,
 καταδουλισμός Delph. (Coll. 1689), γρυλισμός, θρυλισμός Dion. H.,
 χυλισμός, ἀνακογχυλισμός Aretae., κιχλισμός Clem. Al. (κιγγχλι-
 σμός Hesych.), φημισμός Rhet., ἐπιφημισμός Strab., εὐφημισμός

Eust., κατασταθμισμός Diosc., ἐνοφθαλμισμός, διαγραμμισμός Poll., κατωμισμός Hipp., ψωμισμός Byz., τηγανισμός, φρυγανισμός, ἐξωκεανισμός Strab., παιανισμός Dion. H., χριστιανισμός Justin M., ταλανισμός Eccl., τυμπανισμός, κοπανισμός (s. v. κόπος) Hesych., σπανισμός Nicet., τρυπανισμός Aquila, ἐρανισμός Dion. H., συνερανισμός Plut., βασανισμός, βοτανισμός Geop., ἀφανισμός, ἐμφανισμός Plat. Def., ἀγνισμός LXX, προαγνισμός Jo. Philop., ἀφαγνισμός Schol. Eur., ξενισμός, ἀτενισμός, κτενισμός, διακτενισμός Clem. Al., κατακτενισμός, γαληνισμός, ἑλληνισμός LXX, σωληνισμός Oribas., πρηνισμός Or. Sib., σαφηνισμός Dion. H., καινισμός Byz., ἀνακαινισμός Clem. Al., ἐγκαينισμός LXX, ἀποσχοινισμός Theod. Stud., κρημνισμός Ptol., κατακρημνισμός Ath., σπαδονισμός Dion. H., κληδονισμός Eccl., καταχθονισμός Eccl., χιονισμός Apollon. Lex., εἰκονισμός Plut., ἀπεικονισμός Epiphan., εὐδαιμονισμός, τερμονισμός Megara (Coll. 3025), κανονισμός Manetho, θρονισμός Manetho, ἐνθρονισμός Eccl., σωφρονισμός Plut., χρονισμός Polyb., ἀναχρονισμός Schol. Aesch., ἐγχρονισμός Oribas., συγχρονισμός Aul. Gell., ἀντιχρονισμός Hdn., ἀποκαπνισμός Diosc., ὑποκαπνισμός Galen, ἀφυπνισμός Eust., σκεπαρνισμός Hipp., ἀποσκεπαρνισμός Oribas., πτερνισμός LXX, κρουνισμός Aquila, σπλαγχνισμός LXX, τετραγωνισμός, πενταγωνισμός Nicom. Arith., τριγωνισμός Nicom. Arith., ἀγωνισμός, συναγωνισμός Eccl., καταγωνισμός Poll., κλυδωνισμός Hdn., κωθωνισμός, παιωνισμός, οἰωνισμός Plut., ὄψωνισμός Byz., φλοισμός, περιφλοισμός, ῥοῖσμός· ὁ τῶν ἵππων [ῥισμός] Hesych., ἀθροισμός, συναθροισμός Babr., πριαπισμός Galen, συναπισμός Diosc., εὐτρεπισμός Suid., προευτρεπισμός Basil, ὄπισμός, σκολοπισμός Eust., ἀνασκολοπισμός Malal., ἐκτοπισμός, φιλιππισμός Schol. Dem., καρπισμός, ἐπιδορπισμός, ἐπιθεσπισμός Arr., καλλωπισμός, ὑδρωπισμός Cael. Aur., ἀνθρωπισμός, βαρβαρισμός, συβαρισμός, καθαρισμός Luc., κιθαρισμός Call., μακαρισμός, ὀαρισμός, χαρισμός Rhet., καλαβρισμός Poll. (κολαβρισμός Ath.), ὕβρισμός, ἐφεδρισμός Poll., ἀνδρισμός Poll., φοβερисμός LXX, θερισμός, μερισμός, διαμερισμός, ἀναμερισμός Gramm., καταμερισμός LXX, ἐπιμερισμός Gramm., ἀπομερισμός Eust., ὑπομερισμός Schol. Hermog., σφετερισμός, ἐπαμφοτερισμός Philo, ἀστερισμός Ptolem., καταστερισμός Eratosth., νεωτερισμός, ἀποσπινθηρισμός (s. v. περίπτερα)

Hesych., διαμηρισμός Plut., χαρακτηρισμός Clem. Al., μεταχαρακτηρισμός Ammon., μυκτηρισμός, ἐκμυκτηρισμός· χλευασμός Hesych., ἐπορθρισμός Plut., ἔταιρισμός Ath., σφαιρισμός Artemid., μετασφαιρισμός Antyll., χειρισμός Hipp., διαχειρισμός Hipp., μεταχειρισμός Cornut., ἀκροχειρισμός Luc., ὀρισμός, ἀνθορισμός Tzetz., διορισμός, ἀποδιορισμός Hermias, προσδιορισμός Ideler Phys., περιορισμός Dion. H., ἔθορισμός Dion. H., προορισμός Hipp., παρορισμός Basil, ὑπερορισμός Eccl., ἀφορισμός, ἐλλεβορισμός Hipp., πυθαγορισμός, ὑποκορισμός, πορισμός Polyb. (πτορισμός· φροντισμός Hesych.), συμπορισμός Joseph., κοπρισμός, κυπρισμός LXX, θεατρισμός Thom. M., ἐγκεντρισμός, διοπτρισμός Paul. Aeg., εἰσοπτρισμός Plut., γαστρισμός, χυτρισμός Hesych., θησαυρισμός, πεταυρισμός Plut., πανηγυρισμός Dion. H., ἀργυρισμός CIG. 4957, ἀπαργυρισμός Gloss., ψιθυρισμός LXX, παραψιθυρισμός Eccl., λυρισμός Schol. Ar., μυρισμός LXX, ἀναμυρισμός Eccl., μυνυρισμός Schol. Ar., ἐμπυρισμός, σατυρισμός Galen, γεφυρισμός Strab., ἀφρισμός Epiphan., ἔξαφρισμός Clem. Al., μετεωρισμός, ὄπωρισμός Aquila, χωρισμός, διαχωρισμός Joseph., ἀντικαταχωρισμός Antyll., γλωττισμός Anth., καταγλωττισμός, σαββατισμός NT., ἀποφλεγματισμός Galen, δειγματισμός Rosetta Stone, παραδειγματισμός Polyb., θεματισμός Sext. Emp., ἀναθεματισμός Byz., καταθεματισμός Justin M., ἐνθεματισμός Clem. Al., ὑπερθεματισμός Gloss., τραγηματισμός, ὑπομνηματισμός Polyb., φρονηματισμός Polyb., χρηματισμός, σχηματισμός, παρασχηματισμός Apoll. Dysc., μετασχηματισμός Plut., ἀντισχηματισμός Dion. H., προσχηματισμός Rhet., συσχηματισμός Sext. Emp., ἰματισμός, ἄμματισμός Oribas., παραγραμματοςμός Steph. B., λημματισμός Eccl., προλημματισμός Byz., αὐτοματισμός Hipp., ἀποδερματισμός Gloss., κερματισμός Olympiod., κατακερματισμός Porphyrr., σπερματισμός, ἀποσπερματισμός Tzetz., ἀποτερματισμός Geminus, τραυματισμός Rufus, πνευματισμός Eust., ἀποπνευματισμός Hesych., ρευματισμός Diosc., ἐγχυματισμός Hippiatr., προεγχυματισμός Hippiatr., χρωματισμός Schol. Ar., πτωματισμός Procl., ἀναχωματισμός Schol. Aesch., ἀθανατισμός Diod., ἀπαθανατισμός Epiphan., τερατισμός Jo. Lyd., ἀκρατισμός Ath., δορατισμός Plut., συνθετισμός Galen, τερετισμός Poll., συγκρητισμός Plut., κουρητισμός Dion. H., ἀναχαιτισμός Jo. Lyd., σαμαρειτισμός Epiphan.,

φρενιτισμός Plut., σιτισμός Schol. Nic., ἐπισιτισμός, λακτισμός (s. v. σκαρθμοῖς) Hesych., ἐκλακτισμός· σχῆμα . . . ὀρχήσεως Hesych., ἀπολακτισμός, ἀπογαλακτισμός Hipp., πληκτισμός Anth., διαπληκτισμός Plut., οἰκτισμός, κορυβαντισμός· κάθαρσις μανίας Hesych., ῥαντισμός LXX, περιρραντισμός Greg. Naz., χαριεντισμός, ἀκοντισμός, ἔξακοντισμός, ἐπακοντισμός· βόλου ὄνομα Hesych., καταποντισμός, σκοτισμός Cleomed., ἐπισκοτισμός Procl., νοτισμός Phot., ποτισμός Aquila, προποτισμός Diosc., βαπτισμός NT., καταβαπτισμός Eust., ἔξαρτισμός Arr., ἀπαρτισμός Dion. H., συναπαρτισμός Gloss., καταρτισμός Galen, προκαταρτισμός Eccl., φορτισμός Hippiatr., ἀποφορτισμός Med., ὠστισμός Moer., περιαντισμός Byz., ἀπειναντισμός Bekker Anecd., ταυτισμός Nicet., πλουτισμός Eust., ιδιωτισμός Diog. L., αἰχμαλωτισμός Schol. Ar., φωτισμός LXX, παραφωτισμός Posidon. (v. l. περιφωτισμός), ἐπιφωτισμός Plut., ἀντιφωτισμός Plut., ὕσμὸς Poll., κολαφισμός Jo. Chrys., ψηφισμός Schol. Thuc., διαψηφισμός Ath., παραψηφισμός Bachm. Anecd., καταψηφισμός Poll., ξιφισμός Ath., διαξιφισμός Plut., σοφισμός Byz., κατασοφισμός Basil, νοσφισμός Polyb., περισκυφισμός Galen, ἵποσκυφισμός Paul. Aeg., κουφισμός Plut., ἐπικουφισμός Clem. Al., τεμαχισμός Hdn., συνεχισμός Med., ἐνδελεχισμός LXX, πηχισμός Eccl., τειχισμός, ἀνατειχισμός, ἐπιτειχισμός, περιτειχισμός, ἐκτειχισμός Arr., ἀποτευχισμός Plut., στοιχισμός Poll., πυρριχισμός Joseph., στιχισμός Tzetz., λοχισμός Plut., καταλοχισμός Plut., συλλοχισμός· ὄνομα τακτικόν Hesych., προλοχισμός Conon, διαβροχισμός Galen, ἀναβροχισμός Paul. Aeg., ἀποβροχισμός Antyll., ὄνυχισμός Strab., εὐνουχισμός Eccl., ὄψισμός Dion. H., συνοψισμός Dion. H., μητροφισμός Phintys.

The following are apparently formed in the same way, but the verbs in question are not recorded : τροχαῖσμός Eust., κανωβισμός Strab., καινουργισμός (v. l. -ησμός) Suid. (cf. καινουργέω), μυριαδισμός Byz., σχεδισμός Schol. Il. (: σχεδόν?), ἡδισμός (def. of ἡδυσμός) Hesych., μοδισμός Hero., περισκυλακισμός Plut., πτακισμός (s. v. πτάκες) Hesych., μυτακισμός Diomed. (cf. λαβδακίζω), ἰωτακισμός Quintilian, σφηκισμός· εἶδος αὐλήσεως Hesych., παραφυκισμός Clem. Al., κυνδαλισμός Poll., κεφαλισμός (cf. ἀποκεφαλίζω), σκοπελισμός Byz., λιθοβολισμός Schol. Aesch. (cf.

ἀκροβολίζομαι), πετροβολισμός Schol. Aesch., βυκανισμός Nicom. (cf. βυκανάω), πανισμός Plut., ἀντισθενισμός Julian, κοινισμός Quintilian, σχοινισμός LXX (cf. ἀποσχοινίζω), δυσσιωνισμός Hesych. (cf. οἰωνίζομαι), εὐσιωνισμός Schol. Luc., κομπισμός Music. (cf. κομπέω), σαυσαρισμός, καθετηρισμός Paul. Aeg., ἐξουρισμός Diosc. (cf. ἐξουρέω), σιλουρισμός, παρωρισμός LXX, φθινοπωρισμός Anan., δατισμός Hdn., κρητισμός Plut., μελιτισμός Paul. Aeg., πολιτισμός Diog. L. (cf. πολιτεύω), κατακληροδοτισμός Jo. Chr. (cf. κατακληροδοτέω), διανηστισμός Ath. (cf. διανηστεύω), νεκυσμός Manetho, ὑποσκαφισμός Plut., σκαριφισμός, ὑποσκαριφισμός Plut. (cf. σκαριφάομαι, σκαριφεύω Schol. Ar.), περικαρφισμός Plut., σκυφισμός Boiss. Anecd. (cf. περισκυφίζω), μαχισμός Nicet., ἀνατροχισμός Antyll. (cf. ἀνατροχάζω).

The nominal basis is not preserved for the verbs underlying *κεραϊσμός* Dion. H., *σελαγισμός* Anecd. Oxon. (cf. *σέλας*), *κιναθισμός* Phot., *μυχθισμός*, *μηρυκισμός* LXX, *τροπαλισμός*· *μεταβολή* Hesych., *ὑλισμός* Clem. Al., *δυλισμός* Clem. Al., *ἀποδυλισμός* Ignat., *κοιμισμός* Bekk. Anecd., *σκορπισμός* Aquila, *διασκορπισμός* LXX, *ἐκσκορπισμός* Plut., *ἀναγαργαρισμός*· *διάχυσις* Hesych., *σκαρισμός* (s. v. *ἐπίσκυρος*) Hesych., *βατταρισμοῖς*· *φλναρισμοῖς* Hesych. (cf. *βάτταλος*), *βληστρισμός*, *γνωρισμός*, *ἀναγνωρισμός*, *χρεμετισμός*, *χαιρετισμός* Polyb., *ἀποχαιρετισμός* Byz., *ἀπομυκτισμός* Clem. Al. For some of these, perhaps, and for *ἐρεθισμός*, *προερεθισμός* Ideler Phys., *ἐπερεθισμός* Plut., *ὠθισμός*, *διωθισμός* Plut., *ἀντωθισμός* Nicet., *συγκομισμός* Eust., *ἐκκομισμός* Strab., no such basis need be assumed.

Von der Pfordten, *Zur Geschichte der griech. Denominativa*, p. 122, has brought together a considerable number of parallel verbs in *-άζω* and *-άω*. The meanings are only in a few instances differentiated,¹ and nouns in *-ασμός*, based on verbs in *-άζω*, may come to be associated with verbs in *-άω*. In this way we may account for the nouns in *-ασμός*, with which only verbs in *-άω* can be compared. They are as follows: *πλαδασμός* Eust., *νεασμός* Geop., *μειδιασμός* Poll., *αἰμωδιασμός* (s. v. *γομφιασμόν*)

¹ E. g., *ἀγοράζω* has reference to the market, *ἀγοράομαι* to the assembly, *πράζω* to youth, *πράω* to fallow land.

Hesych., μυρμηκισμός Galen, ποτνιασμός Strab., ἀροτριάσμός Schol. Soph., σατυριασμός Hipp., ναυσιασμός Byz., φυσιασμός, φανητιασμός Eust., πασχητιασμός Luc., κορυβαντιασμός Dion. H., ἐλεφαντιασμός EM., ναυτιασμός (definition of ψανισμός) Hesych., κερουτιασμός Phot., τεχνασμός Manetho, κερχνασμός Galen, πειρασμός LXX, καταπειρασμός Diosc., φυσασμός.

The suffix -σμο- is found also in some nouns in -ησμός which are related to denominative verbs in -άω, -έω. σκορδινησμός Hipp., ἀγαπησμός, ἀρτησμός Bekker Anecd., are based on verbs in -άω; ὀδαξησμός Hipp., ξυρησμός Hdn. on verbs in -άω or -έω; ναυαγησμός Hdn., καινουργησμός Suid., αὐλησμός Hdn., λουδορησμός, πατησμός, νουθετησμός, κροτησμός, ὀρχησμός on verbs in -έω.

The ending -ησμός occurs also in μελησμός EM., μελλησμός, διαμελλησμός Gloss., μαχησμός Theod. Prodr. For the η compare the forms in -ήων on p. 128 and those in -ημα on p. 137.

The suffix -σμο- appears also in ἔσμός, ἀφεςμός, ὑφεςμούς· συμποδισμούς Hesych., δεσμός, διάδεσμος Hipp., ἀνάδεσμος Anth., κατάδεσμος, κρήδεσμον· κεφαλόδεσμον Hesych., ἐπίδεσμος (ἐπίδεσμον Hipp.), προεπίδεσμος Galen, περιδεσμος Aristaeon., ποσίδεσμος, ἔνδεσμος LXX, σύνδεσμος, ζυγόδεσμον (ζυγόδεσμος Themist.), στηθόδεσμος Poll., κοιλιόδεσμος Gloss., χαλκόδεσμος (definition of χαλκοδεσμωντήρ) Hesych., κεφαλόδεσμος Eccl. (κεφαλόδεσμον Hesych.), ζευγλόδεσμον Hesych., σκελόδεσμος Gloss., ἀμπελόδεσμος Pliny, σχοινύδεσμος Nicet., κυνóδεσμος Long., ἀπόδεσμος, ἰππόδεσμον, ὑπόδεσμος Polyb.,¹ τιαρόδεσμος Polyaen., χειρόδεσμος Gloss., ὠρόδεσμος Eust., σχηματόδεσμος Oribas., στρωματόδεσμον (στρωματόδεσμος), γονατόδεσμος Gloss., ἱμαντόδεσμος Hesych. (s. v. ζεύγλας), μαστόδεσμος Galen, ἐρωτόδεσμος Byz., τριχόδεσμος (definition of ἄμπυξ) Hesych., θεσμός, and in τεινεσμός (τηνεσμός Nicand.).

The ending -μος, -μον is found in a large number of botanical names. The source of many of these is doubtful; many are certainly borrowed words. With them may be mentioned κάλαμος, ἄνθεμον, and δρυμός.² The list is as follows: (ῥο)ιδαμός· ὁ ἀσπάραγος Hesych., κάρδαμον, ἀγριοκάρδαμον Strab., κυνοκάρδαμον Diosc.,

¹ Text τῶν ὑποδεσμών.

² Lobeck, Paral. 397, cites from Hesychus βοτρυμός (from βότρυς).

κάγκαμον Diosc., κίκαμα Nicand., κυκλαμίσ Orph., κίνναμον¹ Pliny (κίναμον Nicand.), κεγχραμίσ, κάσαμον Aetius, σήσαμον, βάλασαμον (βλάσαμον Nicand.), ξυλοβάλασαμον Strab., ὀποβάλασαμον, καρποβάλασαμον Galen, κρίταμος Diosc., κύαμος, θερμοκύαμος, ὑοσκύαμος, ἔλεμος· σπέρμα ὅπερ ἔψοντες Λάκωνες ἐσθίουσιν² Hesych., κῆμος Diosc., κνημός Eust., κρηθμός (κρηθμον) Hipp. (κρίθμον Diosc., κρίθμος Arcad.), χάλκιμον Orph., ὠκιμον· βοτάνη εὐώδης τὸ λεγόμενον βασιλικόν Hesych., ἄλιμον (ἄλιμος Diosc.), ῥύσιμον Nicand. (ἐρύσιμον Theophr., εἰρύσιμον Nicand.), γάνδομα· πυροί Hesych., πλόμος (φλόμος), ἱππόφλομος Pliny, βρόμος (βόρμος), θερμός, θύμον, ἔλυμος, σκόλυμος, ἄωμον (ἄμφωμος· ὁ λιβανωτός Hesych.), καρδάωμον, κιννάωμον (κινάωμον Dion. P.).

γάγαμον Tr.: (lyr.) *Aesch.

πέργαμος Tr.: (lyr.) Eur.; (dial.) *Aesch. Eur.

κάρδαμον Com.: (dial.) *Anaxan. Antiph. Ar. *Eubul. *Henioch. *Theophr.—Hist.: *Xen.—Phil.: Theophr.

φωριαμός Ep.: *Il. *Od.

πλόκαμος Ep.: *Hymn. *Il.—Lyr.: *Simmias Th.; *Archil.; Pind.—Tr.: (lyr.) Aesch. Eur.; (dial.) Aesch. Eur.—Com.: (dial.) *Ar.—Hist.: Hdt.

σχινδάλαμος Com.: (lyr.) *Ar.; (dial.) *Ar.

θάλαμος Ep.: Hymn. Il. Od.—Lyr.: *Euen. *Ion *Mimn. *Solon; *Philox. *Simon.; *Anacr. *Sapph.; Pind.—Tr.: (lyr.) Aesch. Eur. Soph.; (dial.) Eur. *Soph.; 246.—Com.: (lyr.) *Eubul. *Mnesim.; (dial.) *Ar.—Hist.: Hdt. Xen.

κάλαμος Ep.: *Hymn.—Lyr.: *Plat.; *Telest.; Pind.—Tr.: (lyr.) Eur.; (dial.) *Pyth. Soph.—Com.: (lyr.) *Ar. *Eubul. *Mnesim. *Plat.; (dial.) *Anaxan. *Ar. 415.—Hist.: Hdt. *Thuc. Xen.—Phil.: Arist. Plat. Theophr.

ούλαμός Ep.: Il.

κέραμος Ep.: Il.—Lyr.: *Critias. *Xenophan.—Com.: (dial.) Alex. Ar. *Diphil. *Eubul. *Pherecr.—Hist.: Hdt. Thuc. *Xen.—Phil.: Arist. *Plat. *Theophr.

χηραμός Ep.: *Il.—Phil.: *Arist.

πράμος³ Com.: (lyr.) *Ar.

¹ The longer κιννάωμον is the earlier form.

² ἔλυμος, cited below, is similarly defined.

³ Cf. πρόμος.

κύχραμος¹ *Phil.*: *Arist.

σήσαμον² *Lyr.*: *Hippon. *Solon; *Alcm.—*Com.*: (dial.) *Alèx. *Anaxan.
*Antiph. Ar. *Damox. *Men. *Philem. *Philippid.—*Hist.*: Hdt.
Xen.—*Phil.*: Theophr.

βάλσαμον *Phil.*: *Arist. Theophr.

ὀποβάλσαμον *Phil.*: Theophr.

δίκταμον *Phil.*: *Arist.³

ποταμός *Ep.*: Hes. Hymn. Il. Od.—*Lyr.*: Theogn.; *Alcae. Anacr.;
Bacchyl. *Ibyc. Pind. *Simon. *Stesich.—*Tr.*: (lyr.) Aesch. Eur.
Soph.; (dial.) Aesch. *Chaer. *Diog. Ath. Eur. Soph.—*Com.*: (lyr.)
Ar.; (dial.) Antiph. Ar. *Eubul. *Metag. Pherecr. *Telecl. *Timocl.
424.—*Hist.*: Hecat. *Theop. Thuc. Xen.—*Or.*: *Aeschin. Dem.
Isocr. Lys.—*Phil.*: Arist. Hipp. Plat. Theophr.

ἄρταμος *Tr.*: (dial.) 148; *Soph.—*Com.*: (dial.) *Epicrat.—*Hist.*: *Xen.

κύαμος *Ep.*: *Il.—*Lyr.*: *Crates.—*Tr.*: *Soph.—*Com.*: (lyr.) Ar.;
(dial.) Alex. *Anaxan. Ar. *Ephipp. *Henioch. Pher. *Timocl. 188.
—*Hist.*: *Hdt. Thuc. *Xen.—*Or.*: *And.—*Phil.*: Arist. *Plat.
Theophr.

θερμοκύαμος *Com.*: (dial.) *Diphil.

ἰοσκύαμος *Hist.*: *Xen.

ὄρχαμος *Ep.*: Hes. *Hymn. Il. Od.—*Tr.*: (lyr.) *Aesch.

ἀγμός *Tr.*: (dial.) Eur.

ἀδαγμός *Tr.*: (dial.) *Soph.—*Com.*: 922.

τριαγμός *Ion.* (title).

ἀλαλαγμός *Tr.*: (lyr.) Eur.—*Hist.*: *Hdt.

παλαγμός *Tr.*: (dial.) *Aesch.

σταλαγμός *Lyr.*: *Sapph.—*Tr.*: (lyr.) *Aesch. *Eur.; (dial.) Aesch.
*Diog. Sinop. Eur. *Soph.—*Com.*: (dial.) *Anaxan. *Ar.; 871.—
Phil.: Arist.

ὑλαγμός *Ep.*: *Il.—*Hist.*: *Xen.—*Phil.*: *Arist.

κυνυλαγμός *Lyr.*: *Stesich.

στεναγμός *Lyr.*: Pind.—*Tr.*: (lyr.) Eur.; (dial.) *Aesch. Eur. Soph.—
Phil.: *Plat.

ἀραγμός *Tr.*: (lyr.) *Eur.; (dial.) *Aesch. *Eur. *Soph.

σπαραγμός *Tr.*: (lyr.) Eur. Soph.; (dial.) *Aesch. Eur. Soph.

¹ V. l. κίχραμος, κέχραμος, κεχράμος.

² σσησαμότυρον *Batr.*

³ Once δίκταμνον. So Theophr.

- ταραγμός *Tr.*: (dial.) *Aesch. Eur.
 χαραγμός *Phil.*: Theophr.
 δραγμός *Tr.*: (dial.) *Eur.
 κεκραγμός *Tr.*: (dial.) *Eur.
 φραγμός *Tr.*: (dial.) *Soph.—*Hist.*: Hdt. *Xen.—*Phil.*: Arist.
 νυσταγμός *Phil.*: *Arist.
 φρυαγμοσέμνακος *Com.*: *Ar.
 κροκυλεγμός *Com.*: 1051.
 φλεγμός *Tr.*: *Thesp.
 δηγμός *Phil.*: *Theophr.
 έλιγμός *Hist.*: *Hdt. Xen.—*Phil.*: Arist.
 στυφελιγμός *Com.*: (dial.) *Ar.¹
 αίνιγμός *Tr.*: (dial.) Eur.—*Com.*: (dial.) *Anaxil. *Ar.—*Phil.*: Plat.
 πνιγμός *Com.*: (dial.) *Anaxan.—*Hist.*: *Xen.—*Phil.*: Arist. *Theophr.
 στηριγμός *Phil.*: *Arist.
 τριγμός² *Phil.*: Arist. *Theophr.
 συριγμός *Hist.*: *Xen.—*Phil.*: Arist.
 σιγμός *Phil.*: *Arist.
 στιγμός *Tr.*: (lyr.) *Aesch.
 ὄγμος *Ep.*: *Hymn. II.—*Lyr.*: *Archil.—*Tr.*: (dial.) *Sosith.
 φλογμός *Tr.*: (lyr.) *Aesch. Eur.—*Phil.*: Arist. *Hipp.
 ένεργμός *Com.*: *Phryn.
 είργμός³ *Phil.*: Plat.
 έρευγμός *Phil.*: *Arist.
 ίνγμός *Ep.*: *Il.—*Tr.*: (lyr.) *Aesch.; (dial.) *Eur.
 λυγμός *Phil.*: Arist. Hipp.
 ὀλολυγμός *Tr.*: (lyr.) *Aesch.; (dial.) Aesch. *Eur.
 μυγμός⁴ *Phil.*: *Arist.
 άμυγμός *Tr.*: (lyr.) *Aesch.
 βρυγμός *Com.*: (lyr.) *Ephipp.; (dial.) *Eupol.
 έρυγμός *Phil.*: Arist. *Theophr.
 λαφυγμός *Com.*: (dial.) *Ar. *Eupol.
 σφυγμός *Phil.*: Arist. *Hipp.
 διαγμός *Tr.*: (lyr.) Aesch. *Eur.; (dial.) Eur.—*Hist.*: Xen.

¹ Al. στυφελισμός.³ είργμοφύλαξ Xen.² Cf. τρισμός.⁴ See also Aesch. *Eum.* 117 ff.

καρδιαγωγμός *Phil.*: Hipp.

κλωγμός *Hist.*: *Xen.¹

οἰμωγμός *Tr.*: (dial.) *Soph.

ὄνειρωγμός *Phil.*: *Arist.

ἐξονειρωγμός *Phil.*: Arist.

ἄρδμός *Ep.*: *Il. *Od.

ἄργεμον *Tr.*: Soph.—*Phil.*: Theophr.

ἄνθεμον *Ep.*: *Hymn.—*Lyr.*: *Semon.; *Sapph.; Pind.—*Com.*: (lyr.) *Cratin.; (dial.) *Ar. *Cephis.—*Phil.*: Theophr.

ιάλεμος, ἰήλεμος *Tr.*: (lyr.) *Aesch. Eur.—*Com.*: (dial.) *Men. 682.

κοάλεμος *Com.*: (dial.) *Ar.

πόλεμος *Ep.*: *Batr. Hes. *Hymn. Il. Od.—*Lyr.*: *Anacr. Callin. *Mimn. *Scyth. Simon. *Socr. Theogn. Tyrt.; Bacchyl. Pind. *Stesich.—*Tr.*: (lyr.) Aesch. Eur. Soph. 129; (dial.) Aesch. Eur. Soph.—*Com.*: (lyr.) Ar. *Herm.; (dial.) *Antiph. Ar. *Eupol. *Hipparch. *Men. *Plat.—*Hist.*: *Ephor. Hdt. Theop. Thuc. Xen.—*Or.*: Aeschin. And. Dem. Din. Hyp. Isae. Isocr. Lyc. Lys.—*Phil.*: Arist. Plat.

ἄνεμος *Ep.*: *Emped. Hes. Hymn. Il. Od.—*Lyr.*: *Theogn. Solon; *Archil.; Alcae. Sapph.; Bacchyl. Pind. Simon.—*Tr.*: (lyr.) Aesch. Eur. Soph.; (dial.) Aesch. Chaer. Eur. Soph.—*Com.*: (lyr.) *Ar. *Eubul.; (dial.) Antiph. Ar. *Demetr. *Eupol. *Men. 381; 840.—*Hist.*: Hdt. Thuc. Xen.—*Or.*: Dem.—*Phil.*: Arist. *Hipp. Plat. *Theophr.

δημός *Ep.*: *Hes. Hymn. Il. Od.—*Com.*: (lyr.) *Ar.; (dial.) Ar.

δῆμος *Ep.*: Hes. Hymn. Il. Od.—*Lyr.*: Callin. Solon Theogn. Tyrt.; Archil.; Alc. Anacr.; Pind.—*Tr.*: (lyr.) *Aesch. *Soph.; (dial.) Aesch. Eur. 41.—*Com.*: (lyr.) Ar.; (dial.) *Alex. Antiph. Ar. *Diod. *Men. *Philippid. 37; *Cratin.—*Hist.*: Hdt. *Theop. Thuc. Xen.—*Or.*: Aeschin. And. *Ant. Dem. Din. *Hyp. Isae. Isocr. Lyc. Lys.—*Phil.*: Arist. Plat.

κημός *Tr.*: (dial.) *Aesch. *Soph.—*Com.*: (lyr.) Ar.; (dial.) *Ar.—*Hist.*: *Xen.—*Phil.*: *Arist.

κνημός *Ep.*: Hymn. Il. Od.

βλαστημός *Tr.*: (dial.) Aesch.

βαθμός² *Lyr.*: *Philox.—*Tr.*: (dial.) *Soph.

ἀναβαθμός *Hist.*: *Hdt.—*Phil.*: *Arist.

¹ Al. κλωσμός.

² βαθμός Pind.

ἐπαναβαθμός *Phil.*: *Plat.

γναθμός *Ep.*: Il. Od.—*Tr.*: (dial.) *Eur.

σταθμός *Ep.*: Hes. Hymn. Il. Od.—*Lyr.*: *Theogn.; Pind.—*Tr.*: (lyr.) Eur.; (dial.) Aesch. Eur. Soph. 44. 287. 327.—*Com.*: (dial.) *Antiph. Ar. *Eupol.—*Hist.*: Hdt. *Thuc. Xen.—*Or.*: *And. Dem.—*Phil.*: Arist. Plat. Theophr.

ναύσταθμον, ναύσταθμος *Tr.*: (lyr.) Eur.; (dial.) Eur.—*Hist.*: Thuc. *Xen.

βούσταθμον, βούσταθμος *Tr.*: (lyr.) *Eur.; (dial.) Eur.

τεθμός¹ *Lyr.*: Pind.

ἡθμός *Tr.*: (dial.) *Eur.—*Com.*: (dial.) *Epigen. *Pherecr.; *Cratin.—*Hist.*: *Xen.—*Phil.*: Arist.

κνυζηθμός *Ep.*: *Od.

ἐλκηθμός *Ep.*: *Il.

μυκηθμός *Ep.*: *Il. *Od.—*Tr.*: (dial.) *Aesch.

κηληθμός *Ep.*: Od.

κινηθμός *Lyr.*: *Pind.

ὀρχηθμός² *Ep.*: *Hes. *Hymn. *Il. Od.—*Lyr.*: *Theogn.

βρυχηθμός *Phil.*: *Arist.

μηυθμός *Ep.*: Il.

ἀριθμός *Ep.*: Od.—*Lyr.*: *Semon.; Pind. *Simon. *Telest.—*Tr.*: (lyr.) Eur. *Soph.; (dial.) Aesch. Eur. Soph. 470.—*Com.*: (lyr.) *Ephipp.; (dial.) Ar. *Dion. *Euphr. *Men. Nicom. *Philem. *Timocl. 502.—*Hist.*: Hdt. Thuc. Xen.—*Or.*: *And. *Ant. Dem. Hyp. Isocr.—*Phil.*: Arist. Hipp. Plat. Theophr.

ἀρθμός³ *Ep.*: *Hymn.—*Tr.*: (lyr.) *Aesch.

πορθμός *Ep.*: *Emped. Od.—*Lyr.*: Pind.—*Tr.*: (lyr.) *Aesch. Eur. *Soph.; (dial.) Aesch. Eur. *Ion *Soph. 336.—*Hist.*: Hdt. Thuc.—*Phil.*: Arist.

ἰσθμός *Tr.*: (lyr.) *Soph.; (dial.) *Aesch.—*Com.*: (dial.) *Ar.—*Hist.*: Hdt. Thuc.—*Phil.*: Arist. Plat.

καυθμός *Phil.*: Theophr.

κλαυθμός *Ep.*: *Il. Od.—*Tr.*: (lyr.) *Aesch.—*Hist.*: Hdt.—*Phil.*: *Arist.

ρευθμός *Ep.*: *Il.

¹ Cf. θεσμός.

² Cf. ὀρχησμός.

³ ἄρθμος Theogn.; Hdt.

ῥυθμός¹ *Lyr.*: *Theogn.—*Tr.*:² (lyr.) *Aesch.; (dial.) *Aesch. Eur.
*Ion(?)—*Com.*: (lyr.) Ar.; (dial.) *Alex. Ar. *Eupol.—*Hist.*: *Hdt.
*Thuc. Xen.—*Or.*: *Isocr.—*Phil.*:² Arist. Plat.

αἶμος *Tr.*: *Aesch.

λαιμός *Ep.*: Il. *Od.—*Tr.*: (lyr.) *Eur.; (dial.) Eur.—*Com.*: (lyr.) *Ar.

ῶκιμον *Com.*: (lyr.) *Strattis; (dial.) *Eubul.—*Phil.*: Theophr.

λιμός *Ep.*: Hes. *Hymn. Il. Od.—*Lyr.*: *Theogn.; *Hippon. *Semon.;
*Crates.; *Pind.—*Tr.*: (lyr.) *Soph.; (dial.) *Ach. Aesch. Eur. Soph.
—*Com.*: (lyr.) *Ar. *Cratin.; (dial.) *Alex. Antiph. Ar. *Demetr.
Men. *Nicol. *Posidipp. Timocl.; 1073.—*Hist.*: Hdt. Thuc. Xen.—
Or.: *Aeschin. Dem. Din. *Lyc. *Lys.—*Phil.*: Plat.

βούλιμος *Com.*: (dial.) Alex.

ἄλιμον *Com.*: (dial.) *Antiph.

μῖμος *Tr.*: (lyr.) *Aesch. *Eur.—*Or.*: *Dem.—*Phil.*: Arist.

οἶμος *Ep.*: *Hes. *Hymn. *Il.—*Lyr.*: *Diagoras Pind. *Simon.—*Tr.*:
(dial.) Aesch. Eur.—*Com.*: (dial.) *Men.—*Phil.*: Plat.

κνδοιμός *Ep.*: Il.—*Lyr.*: *Anacr.—*Com.*: (dial.) *Ar.

λοιμός *Ep.*: *Hes. *Il.—*Tr.*: (lyr.) Aesch.; (dial.) *Aesch. *Soph.—
Com.: (dial.) *Eupol.—*Hist.*: Hdt. Thuc.—*Or.*: *Dem.—*Phil.*:
Arist. Plat.

ἄλοιμός *Tr.*: (dial.) *Soph.

ἐρύσιμον *Phil.*: Theophr.

τίμος *Lyr.*: *Archil.—*Tr.*: (dial.) *Aesch.—*Com.*: 1164.

φίμος *Tr.*: (dial.) Aesch.—*Com.*: (dial.) *Diphil.

ὀφθαλμός *Ep.*: *Batr. *Emped. Hes. Hymn. Il. Od.—*Lyr.*: *Callin.
*Ion *Mimn. *Theogn.; *Archil. *Hippon. *Semon. *Solon; *Alcm.
*Sapph.; *Bacchyl. Pind.—*Tr.*: (lyr.) *Aesch. *Eur.; (dial.) Aesch.
*Dionys. Eur. *Mosch. Soph. 421. 485. 491; 278.—*Com.*: (lyr.)
*Cratin. *Pherecr.; (dial.) *Antiph. Ar. *Diphil. *Eubul. *Men.
*Nicom. *Pherecr. *Philem. 160. 388; *Alex.—*Hist.*: Hdt. *Thuc.
Xen.—*Or.*: Aeschin. *Ant. Dem. Din. *Hyp. *Isocr. Lyc. Lys.—
Phil.: Arist. Hipp. Plat. Theophr.

σκαλμός *Ep.*: *Hymn.—*Tr.*: (dial.) *Aesch. Eur.—*Phil.*: *Arist.

παλμός *Phil.*: *Arist. Hipp.

ἀποπαλμός *Phil.*: *Epicur.

ψαλμός *Lyr.*: *Pind. *Telest.—*Tr.*: (lyr.) *Aesch. Eur.; (dial.) *Diog.
Ath. *Phryn.

¹ Cf. ῥυσμός.

² ῥυθμίζω Soph.; Theophr.

τιλμός *Tr.*: (lyr.) *Aesch.

ὄλμος, ὄλμος *Ep.*: *Hes. *Il.—*Com.*: (dial.) Ar. *Eupol.—*Hist.*: *Hdt.
—*Phil.*: *Arist. *Theophr.

στολμός *Tr.*: (lyr.) *Aesch. Eur.; (dial.) *Aesch. Eur.

ἄμμος, ἄμμος *Hist.*: *Xen.—*Phil.*: Arist. Plat.

ψάμμος¹ *Ep.*: *Od.—*Lyr.*: *Pind.—*Hist.*: Hdt.—*Phil.*: Arist. *Hipp.
τριμμός *Hist.*: Xen.

κομμός, κόμμος *Tr.*: (lyr.) *Aesch.—*Phil.*: *Arist.

ἐγκαλυμμός *Com.*: (dial.) *Ar.

πλόμος *Phil.*: *Arist.

φλόμος *Com.*: (lyr.) *Eupol.; (dial.) *Cratin.—*Phil.*: *Arist. *Theophr.

βρόμος (a kind of oats) *Phil.*: *Theophr.

πρόμος² *Ep.*: Il. *Od.—*Tr.*: (lyr.) Aesch. Soph.; (dial.) *Aesch. Eur.—
Com.: (dial.) *Cratin.

ἀρμός *Tr.*: (lyr.) Eur.; (dial.) *Aesch.³ Eur. *Soph.—*Hist.*: *Xen.

καθαρμός *Ep.*: Emped. (title).—*Tr.*: (lyr.) Aesch. *Eur.; (dial.) Aesch.
Eur. Soph.—*Hist.*: *Hdt. *Xen.—*Or.*: *Dem.—*Phil.*: Arist. Plat.

περικαθαρμός *Phil.*: *Plat.

πταρμός *Com.*: (dial.) *Anaxipp. *Ar.—*Hist.*: *Thuc.—*Phil.*: Arist.
Hipp. Plat.

ἀγερμός *Phil.*: *Arist.

θέρμος *Lyr.*: *Crates.—*Tr.*: (dial.) *Crat. *Lycophr.—*Com.*: (lyr.)
*Alex.; (dial.) *Alex. *Timocl.—*Phil.*: Theophr.

εἶρμός *Phil.*: *Arist.

οἰκτιρμός *Lyr.*: *Pind.

ὄρμος *Ep.*: *Batr. *Hes. Hymn. Il. Od.—*Lyr.*: *Alcm. Pind.—*Tr.*: (lyr.)
*Aesch. Eur. Soph.; (dial.) Aesch. *Eur. *Soph.—*Com.*: (dial.) Ar.
*Crito.—*Hist.*: *Hdt. Thuc. Xen.—*Phil.*: *Plat.

κορμός *Ep.*: *Od.—*Tr.*: (dial.) Eur.—*Com.*: (dial.) *Ar.—*Hist.*: *Hdt.
—*Phil.*: *Theophr.

τόρμος *Hist.*: *Hdt.

φορμός *Ep.*: *Hes.—*Com.*: (dial.) Ar.—*Hist.*: Hdt.—*Or.*: *Lys.—
Phil.: *Arist. *Theophr.

συναγυρμός *Phil.*: *Plat.

ὀδυρμός *Tr.*: (lyr.) Eur.; (dial.) *Aesch. Eur.—*Or.*: *Isocr.—*Phil.*: Plat.

¹ V. l. for ψάμμη Aesch. *Pr.* 573 (lyr.).

² Cf. πράμος.

³ Adv. ἀρμοῖ.

- συρμός Phil.: *Arist.*
*περισυρμός Phil.: *Theophr.*
*όλοφυρμός Com.: (dial.) *Ar.—Hist.: Thuc.*
άχυρμός Com.: (dial.) 783.
*άασμός Phil.: *Arist.*
*καταβασμός¹ Tr.: (dial.) *Aesch.*
*κραυγασμός Com.: *Diphil.*
*δασμός Ep.: *Hes. *Hymn. *Il.—Lyr.: *Theogn.—Tr.: (dial.) *Eur.*
*Soph.—Hist.: Xen.—Or.: *Isocr.—Phil.: Plat.*
*άναδασμός Hist.: Hdt.—Or.: *Dem. *Isocr.—Phil.: Plat.*
*άποδασμός Hist.: *Thuc.*
*κραδασμός Phil.: *Epicur.²*
*σφαδασμός Phil.: *Plat.*
*δελεασμός Phil.: *Arist.*
κολεασμός Com.: 1046.
έπηρεασμός Phil.: Arist.
*τωθασμός Phil.: *Arist.*
*βιασμός Com.: *Eupol.*
*πλαγιασμός Phil.: *Epicur.*
*σφαγιασμός Tr.: (lyr.) *Eur.*
αύτοσχεδιασμός Or.: Alcidas.
*θειασμός Hist.: *Thuc.*
*έπιθειασμός Hist.: *Thuc.*
*ήμολιασμός Or.: *Ant.*
*σχετλιασμός Hist.: *Thuc.—Phil.: *Arist.*
*γωνιασμός Com.: (dial.) *Ar.—Or.: *Lys.*
*άδωνιασμός Com.: (dial.) *Ar.*
*όψωνιασμός Com.: *Men.*
*συβαριασμός Com.: (dial.) *Phryn.*
*στασιασμός Com.: (dial.) *Men.—Hist.: Thuc.—Phil.: *Arist.*
πλησιασμός Phil.: Arist.
άφροδισιασμός Phil.: Arist.
*ένθουσιασμός Phil.: Arist. *Plat.*
*φυσιασμός Phil.: *Arist.*
*άρτιασμός Phil.: *Arist.*

¹ Cf. βαθμός.

² Al. κράδανιν.

- ἐπφασμός *Phil.*: Arist.
 σαρκασμοπιτυνοκάμπτης *Com.*: Ar.
 ἐπιπολασμός *Phil.*: *Arist.
 ἀναφλασμός *Com.*: *Eupol.
 ἐκπαφλασμός *Phil.*: *Arist.
 νασμός *Tr.*: (lyr.) Eur.; (dial.) *Eur.
 ἐρινασμός *Phil.*: Theophr.
 πλεονασμός *Phil.*: Arist.
 ποασμός *Phil.*: *Theophr.
 πεπασμός *Phil.*: Hipp.
 σπασμός *Tr.*: (dial.) Soph.—*Com.*: (dial.) Ar.—*Hist.*: *Hdt. *Thuc.—
Phil.: Arist. Hipp.
 ἀντισπασμός *Com.*: (dial.) *Ar.
 ἀσπασμός *Lyr.*: *Theogn.—*Phil.*: Plat.
 βρασμός *Phil.*: *Arist.
 δρασμός *Tr.*: (lyr.) Eur.; (dial.) *Aesch. Eur.—*Hist.*: Hdt.—*Or.*: *Aeschin
 φυσασμός *Phil.*: *Arist.
 ἐξετασμός *Or.*: Dem.
 ῥιπτασμός *Phil.*: *Hipp.
 χορτασμός *Com.*: *Anaxan.
 συνδυασμός *Phil.*: Arist.
 κατασκευασμός *Or.*: *Dem.
 χλευασμός *Or.*: *Dem.
 καχασμός *Com.*: (dial.) *Ar.
 στοχασμός *Phil.*: *Plat.
 ἔσμός, ἑσμός *Tr.*: (lyr.) Aesch.; (dial.) *Aesch. *Eur.—*Com.*: (dial.) Ar
 —*Hist.*: Hdt. *Xen —*Phil.*: Arist. Plat.
 ἀφεσμός *Phil.*: Arist.
 δεσμός *Ep.*: Hes. Hymn. Il. Od. Parm.—*Lyr.*: *Simon. *Solon *Theogn.;
 *Semon.—*Tr.*: (lyr.) Aesch. Eur. *Soph.; (dial.) Aesch. Eur. Soph.
 321.—*Com.*: (lyr.) *Ar.; (dial.) Ar. 215.—*Hist.*: Hdt. Thuc. Xen.—
Or.: And. Dem. *Hyp. *Isocr. Lys.—*Phil.*: Arist. *Hipp. Plat.
 κατάδεσμος *Com.*: (dial.) *Theop.—*Phil.*: *Plat.
 ἐπίδεσμος *Com.*: (dial.) *Ar.—*Phil.*: *Arist.
 ποσίδεσμος *Phil.*: *Plat.
 σύνδεσμος *Tr.*: (lyr.) *Eur.; (dial.) Eur.—*Hist.*: *Thuc.—*Phil.*: Arist.
 Plat.

ζυγόδεσμον *Er.*: *Il.

ἀπόδεσμος *Com.*: (dial.) *Ar.*

ἰππόδεσμον *Tr.*: (dial.) **Eur.*(†)

στρωματόδεσμον *Com.*: (lyr.) **Pherecr.*; (dial.) **Ar.*; **Amips.*—*Hist.*: **Xen.*

θεσμός¹ *Er.*: **Hymn.* **Od.*—*Lyr.*:² **Anacr.*—*Tr.*: (lyr.) *Aesch.* **Soph.*; (dial.) *Aesch.* **Aristarch.* **Eur.* *Soph.*—*Com.*: (lyr.) **Ar.* **Cratin.*; (dial.) **Alex.*—*Hist.*: **Hdt.* **Xen.*—*Or.*: *And.* *Dem.* **Lyc.*—*Phil.*: **Arist.* **Plat.*

ἐκπиеσμός *Phil.*: **Arist.* **Epicur.*³

συμπиеσμός *Phil.*: **Arist.*

τεινεσμός *Phil.*: *Hipp.*

μελλησμός *Phil.*: **Epicur.*

κνησμός *Phil.*: *Arist.* **Hipp.*

ἀγαπησμός *Com.*: (dial.) **Men.*

λοιδορησμός *Com.*: (dial.) **Ar.*

χρησμός *Lyr.*: *Solon*; **Pind.*—*Tr.*: (lyr.) **Aesch.* *Eur.*; (dial.) *Aesch.* *Eur.* *Soph.*—*Com.*: (lyr.) **Amips.*; (dial.) *Ar.*—*Hist.*: *Hdt.* *Thuc.* *Xen.*—*Or.*: **Aeschin.* **Isocr.* *Lyc.*—*Phil.*: *Arist.* *Plat.*

πατησμός *Tr.*: (dial.) **Aesch.*

νουθετησμός *Com.*: **Menand.*

κροτησμός *Tr.*: (dial.) **Aesch.*

ὀρχησμός⁴ *Tr.*: (lyr.) **Aesch.*—*Hist.*: **Char.*

ἄσμός *Com.*: **Plat.*

καταιγισμός *Phil.*: **Epicur.*

λογισμός *Tr.*: (dial.) **Eur.*—*Com.*: (dial.) **Antiph.* **Ar.* **Diod.* *Men.* **Philem.* 773.—*Hist.*: **Theop.* *Thuc.* *Xen.*—*Or.*: *Aeschin.* *Dem.* **Hyp.* *Isocr.* *Lys.*—*Phil.*: *Arist.* **Epicur.* *Plat.*

διαλογισμός *Or.*: **Aeschin.* *Dem.*

ἀναλογισμός *Com.*: (dial.) **Men.*—*Hist.*: *Thuc.* **Xen.*

παραλογισμός *Com.*: (dial.) **Men.*—*Or.*: **Lyc.*—*Phil.*: *Arist.*

ἐπιλογισμός *Hist.*: **Thuc.*⁵—*Phil.*: **Arist.*

συλλογισμός *Phil.*: *Arist.* *Plat.*

¹ Cf. τεθμός.

² θεσμοφόρος *Pind.*

³ *Al.* ἐκπιασμόν.

⁴ Cf. ὀρχηθμός.

⁵ In *Diogn.* *H. Al.* περιλογισμός.

- προσυλλογισμός *Phil.*: Arist.
 ἀπολογισμός *Or.*: *Aeschin.
 φλογισμός *Lyr.*: *Alcae.
 λυγισμός *Com.*: (dial.) *Ar.
 βαδισμός *Phil.*: *Plat.
 μηδισμός *Hist.*: Hdt. Thuc.—*Or.*: *Dem. *Isocr.
 ἀνδραποδισμός *Hist.*: Thuc.—*Or.*: Dem. Isocr. *Lyc.—*Phil.*: Plat.
 ἐμποδισμός *Phil.*: *Arist.
 δανεισμός *Tr.*: (dial.) *Eur.—*Phil.*: *Arist. Plat.
 ἐπερεισμός *Phil.*: *Epicur.
 σεισμός *Tr.*: (dial.) Eur. *Soph.—*Com.*: (dial.) *Antiph. *Ar.—*Hist.*:
 Hdt. Thuc. Xen.—*Or.*: Dem.—*Phil.*: Arist. Plat.
 ἐθισμός *Com.*: *Posidipp.—*Or.*: *Dem.—*Phil.*: Arist.
 ἐρεθισμός *Phil.*: Hipp. *Theophr.
 μυχθισμός *Tr.*: (dial.) *Eur.
 ὠθισμός *Com.*: (dial.) *Anaxan.—*Hist.*: Hdt. *Thuc. *Xen.
 κορδακισμός *Com.*: *Nicoph.—*Or.*: *Dem.
 προπηλακισμός *Hist.*: *Hdt.—*Or.*: *Aeschin. Dem.—*Phil.*: Arist
 *Plat.
 φενακισμός *Com.*: (dial.) *Ar.—*Or.*: Dem. Din. *Isocr.
 χαρακισμός *Com.*: (dial.) *Pherecr.
 ὀστρακισμός *Phil.*: Arist.
 πιθηκισμός *Com.*: (dial.) *Ar.
 αἰκισμός *Or.*: Dem.
 κιλικισμός *Hist.*: *Theop.
 οἰκισμός *Lyr.*: *Solon.—*Phil.*: *Plat.
 ἀποικισμός *Phil.*: *Arist.
 κατοικισμός *Phil.*: *Arist. Plat.
 σολοικισμός *Phil.*: Arist.
 ἀττικισμός *Hist.*: Thuc.
 ἄκκισμός *Com.*: (dial.) *Philem.
 τοκισμός *Hist.*: *Xen.—*Phil.*: *Arist.
 γαργαλισμός *Com.*: (dial.) *Hegesipp.; *Ar.—*Phil.*: *Arist. Plat.
 ἀποκραιπαλισμός *Com.*: 946.
 ῥοπαλισμός *Com.*: (dial.) *Ar.
 κεφαλισμός *Phil.*: Arist.

- σφακελισμός *Tr.*: *Eur.—*Phil.*: Arist. Theophr.
 πτυελισμός, πτυαλισμός *Phil.*: Hipp.
 κλισμός *Ep.*: *Hymn. Il. Od.—*Lyr.*: *Theogn.—*Tr.*: (lyr.) *Eur.—
Phil.: *Arist.
 κιγκλισμός *Com.*: *Men.
 βαλλισμός *Com.*: (dial.) *Alex.
 έμφυλλισμός *Phil.*: *Arist.
 άκροβολισμός *Hist.*: *Thuc. Xen.—*Phil.*: *Plat.
 όπλισμός *Tr.*: (lyr.) *Aesch.
 γρυλισμός *Phil.*: *Arist.
 χυλισμός *Phil.*: *Theophr.
 ένοφθαλμισμός *Phil.*: Theophr.
 τηγανισμός *Com.*: *Men.
 φρυγανισμός *Hist.*: Thuc.
 τυμπανισμός *Tr.*: (dial.) *Ar.
 βασανισμός *Com.*: (dial.) *Alex.
 άφανισμός *Phil.*: *Arist. Theophr.
 ξενισμός *Phil.*: *Plat.
 άτενισμός *Phil.*: *Theophr.
 κτενισμός *Tr.*: (dial.) *Eur.
 κατακτενισμός *Hist.*: *Hdt.
 γαληνισμός *Phil.*: *Epicur.
 κνισμός *Tr.*: (dial.) *Soph.—*Com.*: (dial.) *Ar.
 εύδαιμονισμός *Phil.*: Arist.
 τετραγωνισμός *Phil.*: Arist.
 άγωνισμός *Hist.*: *Thuc.
 κωθωνισμός *Phil.*: Arist.
 παιωνισμός *Hist.*: *Thuc.
 λακωνισμός *Hist.*: Xen.
 φλοϊσμός *Phil.*: *Theophr.
 περιφλοϊσμός *Phil.*: *Theophr.
 άφλοισμός *Ep.*: *Il.
 άθροισμός *Phil.*: Theophr.
 έκριπισμός *Phil.*: *Epicur.
 όπισμός *Phil.*: *Theophr.
 έκτοπισμός *Phil.*: *Arist.

φιλιππισμός *Or.*: *Dem.
 καρπισμός *Phil.*: *Arist. *Theophr.
 ἐπιδορπισμός *Phil.*: *Arist.
 καλλωπισμός *Hist.*: Xen.—*Or.*: *Hyp.—*Phil.*: Plat.
 ἀνθρωπισμος *Phil.*: *Aristipp.
 βαρβαρισμός *Phil.*: *Arist.
 υακαρισμός *Phil.*: *Arist. *Plat.
 ὀαρισμός *Er.*: *Hes.
 σανσαρισμός *Phil.*: *Arist.
 ὕβριςμός *Tr.*: (dial.) *Aesch.
 θερисμός *Com.*: *Eupol.—*Hist.*: *Xen.—*Phil.*: *Theophr.
 μερισμός *Phil.*: *Arist. *Plat. Theophr.
 διαμερισμός *Phil.*: *Plat.
 σφετερισμός *Phil.*: *Arist.
 νεωτερισμός *Or.*: *Dem.—*Phil.*: *Arist. Plat.
 μυκτηρισμός *Com.*: *Men.
 ὀρισμός *Or.*: *Hyp.—*Phil.*: Arist.
 διορισμός *Phil.*: Arist. Plat. Theophr.
 ἀφορισμός *Phil.*: *Arist. Theophr.
 πυθαγορισμός *Com.*: (dial.) *Alex.
 ὑποκορισμός *Phil.*: *Arist.
 κοπρισμός *Phil.*: *Theophr.
 τρισμός¹ *Phil.*: *Theophr.
 ἐγκεντρисμός *Phil.*: *Arist.
 γαστρισμός *Com.*: (dial.) *Sophil.
 βληστρισμός *Phil.*: Hipp.
 θησαυρισμός *Phil.*: *Arist. *Theophr.
 σιλούριςμός *Com.*: (dial.) *Diphil.
 ἐμπυρισμός *Or.*: *Hyp.
 μετεωρισμός *Phil.*: Arist. *Hipp.
 γνωρισμός *Phil.*: *Arist.
 ἀναγνωρισμός *Phil.*: *Arist.
 φθινοπωρισμός *Lyr.*: *Anan.
 χωρισμός *Phil.*: Arist. *Plat. Theophr.
 τραγηματισμός *Phil.*: *Arist.

¹ Cf. *τριγμός*.

- χρηματισμός *Hist.*: *Xen.—*Or.*: Dem. Isocr.—*Phil.*: Arist. Plat.
 σχηματισμός *Phil.*: Arist. Plat. *Theophr.
 ἰματισμός *Phil.*: *Theophr.
 σπερματισμός *Phil.*: Theophr.
 χρεμετισμός *Com.*: (lyr.) *Ar.
 ἐπισιτισμός *Hist.*: Xen.—*Or.*: Dem. *Hyp.
 ἀπολακτισμός *Tr.*: (dial.) *Aesch.
 οἰκτισμός *Tr.*: (dial.) *Aesch.—*Hist.*: *Xen.
 χαριεντισμός *Phil.*: Plat.
 ἀκοντισμός *Hist.*: *Xen.
 ἐξακοντισμός *Phil.*: *Arist.
 καταποντισμός *Or.*: *Isocr.
 πτισμός *Com.*: (dial.) *Nicophon.
 καταγλωττισμός *Com.*: 1027.
 σκαριφισμός *Com.*: (lyr.) *Ar.
 τειχισμός *Hist.*: Thuc.—*Or.*: *Dem.
 ἀνατειχισμός *Hist.*: *Xen.
 ἐπιτειχισμός *Hist.*: Thuc. *Xen.—*Or.*: *Dem.
 περιτειχισμός *Hist.*: Thuc.
 σχισμός *Tr.*: (lyr.) *Aesch.
 κόσμος *Ep.*: *Emped. Hes. Hymn. Il. Od. *Parm.—*Lyr.*: *Demodocus
 *Hippon. *Philisc. Phocyl. Solon; *Anacr.; Bacchyl. *Lycophr.
 Pind. *Simon. *Timoth.—*Tr.*: (lyr.) Aesch. Eur. *Soph.; (dial.) *Ach.
 Aesch. Eur. *Ion Soph. 443. 557.—*Com.*: (lyr.) *Alex. Ar.; (dial.)
 Alex. *Ar. *Philem.—*Hist.*: Hdt. Thuc. Xen.—*Or.*: *Aeschin. *Ant.
 Dem. Din. *Hyp. *Isocr. *Lys.—*Phil.*: Arist. Plat.
 διάκοσμος *Hist.*: *Thuc.—*Phil.*: Arist. Democr. (title).
 λευσμός *Tr.*: (dial.) *Aesch. *Eur.
 κελευσμός *Tr.*: (dial.) Eur.
 διακελευσμός *Hist.*: *Thuc.
 παρακελευσμός *Hist.*: *Thuc. *Xen.—*Or.*: *Lys.
 ἄλυσμός *Phil.*: *Hipp.
 κατακλυσμός *Or.*: *Dem.—*Phil.*: Arist. Plat.
 συγκλυσμός *Com.*: (dial.) *Men.—*Phil.*: *Arist.
 παροξυσμός *Or.*: *Dem.—*Phil.*: Hipp.
 ποππυσμός *Hist.*: *Xen.

- ῥυσμός¹ *Lyr.*: *Archil.; *Anacr.—*Phil.*: Arist. *Democr.
 ἔρυσμός *Ep.*: *Hymn.
 μακρυσμός *Phil.*: *Arist.
 πλατυσμός *Phil.*: *Arist.
 τραχυσμός *Phil.*: *Hipp.
 κλωσμός² *Hist.*: *Xen.
 θρωσμός *Ep.*: Il.
 ἑκτρωσμός *Phil.*: *Arist.
 ἀτμός³ *Tr.*: (dial.) Aesch. Eur.—*Phil.*: Arist.
 ἑρετμόν *Ep.*: Od.—*Lyr.*: *Pind.—*Tr.*: (lyr.) *Aesch. Eur.; (dial.) Eur.
 —*Com.*: (lyr.) *Plat.
 πότμος *Ep.*: Il. Od.—*Lyr.*: *Arist.; *Bacchyl. Pind. *Simon.—*Tr.*: (lyr.)
 Aesch. Eur. Soph. 542; (dial.) Aesch. Eur. Soph.; 131.—*Phil.*: Arist.
 θυμός *Ep.*: *Batr. Emped. Hes. Hymn. Il. Od.—*Lyr.*: *Callin. *Mimn.
 *Plat. *Solon Theogn. Tyr.; Archil. *Hippon Semon. *Solon; Alcae.
 *Anacr. *Sapph.; Bacchyl. Pind. *Praxilla *Simon.—*Tr.*: (lyr.)
 Aesch. Eur. Soph. 482; (dial.) Aesch. Eur. *Mosch. *Neophr. Soph.
 *Sosiph. 18. 175. 176. 379. 390.—*Com.*: (lyr.) Ar. *Hermipp.; (dial.)
 Ar. *Theop.—*Hist.*: Hdt. Thuc. Xen.—*Or.*: *And. *Ant. Dem.—
Phil.: Arist. *Hipp. Plat.
 θύμον, θύμος *Lyr.*: *Crates.—*Com.*: (lyr.) *Ar.; (dial.) Alex. Antiph.
 Ar. Aristophon *Eubul. *Eupol. *Pher. *Philem.—*Phil.*: Arist.
 Theophr.
 γύγγλυμος, γυγγλυμός *Hist.*: *Xen.—*Phil.*: *Arist.
 ἔλυμος (musical instrument) *Tr.*: Soph.—*Com.*: *Callias *Cratin. II.
 ἔλυμος (grain) *Com.*: *Ar.—*Phil.*: Theophr.
 σκόλυμος *Ep.*: *Hes.—*Lyr.*: *Alcae.—*Phil.*: Theophr.
 ῥυμός *Ep.*: Il.—*Hist.*: *Hdt.
 δρυμός *Ep.*: *Il. Od.—*Lyr.*: *Telest.—*Tr.*: (lyr.) *Eur.; (dial.) *Aesch.
 Eur. *Soph.—*Hist.*: Xen.—*Phil.*: Arist.
 κρυμός *Tr.*: (dial.) *Eur. *Soph.—*Hist.*: Hdt.
 χυμός *Tr.*: (dial.) *Soph.—*Com.*: (dial.) *Arched. *Damox.—*Phil.*:
 Arist. Plat. Theophr.
 βρεχμός *Ep.*: *Il.
 συνεοχμός *Ep.*: *Il.

¹ Cf. ῥυθμός.

² Al. κλωγμός.

³ ἀτμός Hdt.; Arist. Plat. ἀτμίω Soph.; Pherecr.; Xen.; Hipp.

- πλοχμός *Ep.*: *Π.
 αὐχμός *Tr.*: (dial.) *Eur.—*Com.*: (dial.) Ar. *Philem.—*Hist.*: Hdt.
 *Thuc. *Xen.—*Or.*: *Isocr.—*Phil.*: Arist. Hipp. Plat. Theophr.
 μυχμός *Ep.*: *Od.
 ἰωχμός *Ep.*: *Hes. Il.
 ῥωχμός 'cleft' *Ep.*: *Π.
 βωμός *Ep.*: Hes. Hymn. Il. Od.—*Lyr.*: *Arist. *Simon. *Theogn.
 *Xenoph.; *Sapph.; Bacchyl. Pind.—*Tr.*: (lyr.) Aesch. Eur. *Thesp.;
 (dial.) Aesch. Eur. Soph.—*Com.*: (lyr.) *Ar.; (dial.) *Antiph. Ar.
 *Men. *Pherecr. *Timocl. 45. 341.—*Hist.*: Thuc. Xen.—*Or.*: Aeschin.
 And. Dem. *Din. *Hyp. Isae. *Isocr. *Lyc. Lys.—*Phil.*: Arist. Plat.
 ζωμός *Lyr.*: *Asius.—*Com.*: (lyr.) *Anaxan. Epil.; (dial.) *Alex.
 *Amips. *Anaxan. Antiph. Ar. *Aristophon *Axionic. *Diphil.
 *Euphr. *Metag. *Nicophr. *Nicostr. Pher. *Telecl.; *Eupol.—
Phil.: Arist. *Plat.
 θωμός *Tr.*: (dial.) *Aesch.—*Com.*: (lyr.) *Ar.; (dial.) *Ar.—*Phil.*:
 *Theophr.
 κῶμος *Ep.*: *Hymn.—*Lyr.*: Theogn.; Bacchyl. Pind.—*Tr.*: (lyr.) Eur.
 375; (dial.) *Aesch. Eur.—*Com.*: (lyr.) *Ar.; (dial.) *Alex. *Antiph.
 *Apoll. C. Ar. *Axion. Eubul.—*Hist.*: *Hdt. Xen.—*Or.*: *Aeschin.
 Dem. *Isae. *Lys.—*Phil.*: Plat.
 -βλωμος. See possessive compounds.
 μῶμος *Ep.*:¹ *Od.—*Lyr.*: *Simon. *Theogn.; Semon.; Pind.—*Tr.*: (dial.)
 *Soph.
 ἄμωμον *Phil.*: *Arist. *Theophr.
 καρδάμωμον *Phil.*: *Theophr.
 κινάμωμον, κινάμωμον *Hist.*: Hdt.—*Phil.*: Arist. *Theophr.
 ψωμός *Ep.*: *Od.—*Com.*: (dial.) *Amips.; Epil.—*Hist.*: *Xen.—
Phil.: Arist.

Of these 394 forms² 70 occur in epic, 25 in elegiac, 14 in iambic, 15 in melic, 31 in choral poetry, 65 in lyric parts of tragedy, 93 in tragic dialogue, 29 in lyric parts of comedy, 88 in comic dialogue, 100 in history, 55 in the orators, 210 in philosophy. Of the forms in -ασμός and -ισμός there are found 4 in epic, 4 in elegiac, 1 in iambic, 1 in melic, none in choral poetry, 6 in

¹ Μῶμος Hes.

² Not including botanical names.

lyric parts, 15 in dialogue in tragedy, 2 in lyric parts, 26 in dialogue in comedy, 37 in history, 30 in the orators, 105 in philosophy.

The following are known only from inscriptions: *ἰνφορβισμός* Arcad. (Hoffmann, Gr. Dial. I, p. 23), *προδανεισμός* Caria (CIG. 2717b), *καταδουλισμός* Delph. (Coll. 1689), *τερμονισμός* Meg. (Coll. 3025), *μερισμός* Ephesus (Dittenberger, Sylloge 344), *δειγματισμός* Rosetta Stone, *καρφισμός* Caria (CIG. 2700e), *διατειχισμός* Troez. (Coll. 3364), *πρωτόκόσμος* Crete (Mus. Ital. III, p. 668).

Of primary adjectives formed by means of the suffix *-μο-θελε-* *μός*, *θελής*, *έβελής* (: *θέλω*, *έθέλω*), *λαιμός*, *βριμός*· *μέγας*, *χαλεπός* Hesych., *σιμός*, *θερμός* (: *θέρομαι*), *δοχμός* (: Skt. *jīhṁās*?) are oxytone, and *έρημος*, *ίφθιμος*¹ barytone. These are all apparently active.² Secondary adjectives, excepting *ιταμός* (: *ίτης*) and *νεοχμός* (cf. *νεοσσός* for *-χίός*), have recessive accent: *ήδυμος* (: *ήδύς*), *νήδυμος*,³ *ετυμος* (cf. *έτεός*), *έτήτυμος* and *έμπείραμος* Manetho (*έμπέραμος*⁴ Call.), which seems to be an extension of the possessive compound *έμπειρος*.

There remains only the group of adjectives in *-ίμος*. These are for the most part connected with abstract substantives in *-ή*, *-ος* (second or third declension), or *-σις*.

With nouns in *-ή* are connected *άρπάγιμος* Call., *φύγιμον*⁵ And. (Cauer 47), *αγώγιμος*, *συναγώγιμος*, *έξαγώγιμος*, *έπαγώγιμος* Plut., *είσαγώγιμος*, *έπεισαγώγιμος*, *αιδιμός* (*παναιοιδιμος*), *εδώδιμος*, *άλκιμος*,⁶ *όλκιμος* Hipp., *εύόλκιμος* Hipp., *δόκιμος*, *αδόκιμος*, *αποδόκιμος*

¹ See Collitz, AJP. VIII, 214 ff.

² Such nouns of agency as *δραμος*, *μίμος* might be considered here, but since they are always substantives, they have been grouped with the nouns of action. So among secondary derivatives *πρόμος*.

³ This, if not a variation of *ήδυμος* (for similar developments in Modern Greek see Hatzidakis, Einleitung in die neugr. Grammatik, 51), is surely influenced by it.

⁴ Cf. *έμπερής*· *έμπειρος*. Σοφοκλής Hesych.

⁵ 'Place of refuge.' So *φυγή*.

⁶ Note dative *όλκι*.

Diosc., εὐδόκιμος, πλόκιμος, ἀναβόλιμος Hesych., ἐκβόλιμος, ἐμβόλιμος, ἐπεμβόλιμος Jo. Lyd., παρεμβόλιμος Byz., ὑπερβόλιμος Schol. Ar., ποῖνιμος, γόνιμος, ψυχογόνιμος Philo, μόνιμος, παραμόνιμος, ἐπιμόνιμος Geop., κάμπιμος, πόμπιμος, διαπόμπιμος Diod., ἀναπόμπιμος Diod., παραπόμπιμος Schol. Eur., ἀποπόμπιμος Philo, κλόπιμος Ps.-Phocyl., ἀποτρόπιμος (s. v. ὀξυθύμια) Hesych., φθόριμος Manetho, σπόριμος, κούριμος, τρόφιμος, κατόχιμος Luc., κατοκώχιμος (κατακώχιμος). The related substantives are paroxytone in the case of παιπάλιμος Theognost., ὄριμος, ὀπώριμος Suid., αἰσιμος, μάχιμος, λόγχιμος.

To nouns of action in -ος of the second declension belong λόγιμος, νόμιμος, μόριμος, πόριμος, φόριμος Anth., δρόσιμος Plut., πότιμος, φόρτιμος¹ Schol. Ar., νόστιμος,¹ ἀνόστιμος, πλοῖμιος. With oxytone o-stems are connected ζύγιμος Polyb., σκόπιμος Eust., λόπιμος Nicand., κάρπιμος, καίριμος Ath.

Others are similarly related to neuters of the third declension in -ος : κύδιμος, ἔθιμος Diod., ἄνθιμος Orph., πένθιμος, πολυπένθιμος Anth., ἔχθιμα· μισήματα. Σοφοκλῆς Hesych., ὠφέλιμος (: ὄφελος), ψυχωφέλιμος Byz., κάλλιμος. The frequency with which substantives of this type occur with adjectives in -ρός justifies the assumption of a neuter *φαῖδος in explanation of φαῖδιμος. Here Wackernagel, Vermischte Beitr., p. 11, sees evidence in Greek of the interrelation of stems in -ro- and -i- which Bartholomae pointed out for the Aryan.

A small group of adjectives in -άλιμος may be mentioned here. ἰδαλιμος, εἰδάλιμος, κυδάλιμος, πευκάλιμος (cf. ἐχεπευκές), all found in the early epic, and ψευδάλιμος, cited in Hesychius, seem to be formed directly from similar neuters (ἶδος, etc.). The origin of the suffix -αλιμο- is probably to be sought in the similarity in meaning of αἶθαλος, αἰθάλη and αἶθος, ἄγκαλος, ἀγκάλη and ἄγκος.² There is a similar extension of σ-stems by the suffix -αλεο- in ταρβαλέος, ῥιγαλέος, κερδαλέος, ψευδαλέος, πενθαλέος. φυτάλιμος EM.³ is to be referred to φυτόν, καρπάλιμος probably to καρπός

Here the suffix of the substantive is -το- (Brugmann, Grundriss II, 208n).

² Cf. further κροκάλη with κρόκη, κρόταλον with κρότος, τροχαλός with τροχός.

³ Schmidt reads φυτάλιμος in Hesych.

'wrist'; no nominal basis can be cited for ἀρπάλιμος· ἀρπακτός προσφιλής Hesych. (cf. ἀρπαλέος).

None of the above classes of substantives can compare with nouns of action in -σις (-τις) in the number of derived adjectives in -ιμος. To these belong συνάξιμος Eust., ἀλλάξιμος late, φυλάξιμος Plut. (?), παραχαράξιμος Suid., πράξιμος Polyb. (πράκτιμος Delph. Collitz 1686), ἀνασάξιμος¹ Att. (CIA. II, 780), ἀλέξιμον Nicand., αὔξιμος,² φεύξιμος Polyb., ἀποκηρύξιμος CIA. II, 476, φύξιμος, ἀφύξιμος Nicand., καταφύξιμος³ Plut., τρώξιμος Hipp., βάσιμος, ἀναβάσιμος Cyrill., προσβάσιμος Byz., στεγάσιμος (s. v. ἐρέψιμον) Hesych., νεάσιμος Gloss., ἰάσιμος, ἐνδοιάσιμος, γελάσιμος, καταγελάσιμος Plautus, ἀράσιμος⁴ Suid., ἐπαράσιμος Ps.-Phocyl., καταράσιμος Suid., δράσιμος, περάσιμος, διαπεράσιμος Schol. II., πράσιμος, ἑορτάσιμος Plut., στάσιμος,⁵ ἀναστάσιμος Eccl., παραστάσιμος Byz., περιστάσιμος Timae., φάσιμος Phot., καθέσιμον Att. (CIA. II, 444), ἀνέσιμος Schol. Thuc., ἀφέσιμος, ἐφέσιμος, αἰδέσιμος Luc., περιθέσιμος Joseph., ὑπεχθέσιμος Cret. (Cauer 119), ἀποθέσιμος Joseph., ὑπερθέσιμος Eccl., πῖσιμος Gloss., ἀκέσιμος Plut., ἀρκέσιμος Syria (CIG. 9899), ἀποτελέσιμος (s. v. θεμνήσασα) Hesych., αἰρέσιμος, ἐξαιρέσιμος, ναυπηγήσιμος,⁶ τρυγήσιμος Hesych., παιδοποιήσιμος Schol. Soph., οἰκήσιμος Polyb., ἐνοικήσιμος Schol. Soph., ἐξοικήσιμος, ὠφελήσιμος, νωμήσιμος Nicand., ὀνήσιμος, ἀρνήσιμος, προσκυνήσιμος Jo. Chrys., προφωνήσιμος Byz., προσφωνήσιμος Eccl., χρήσιμος, ἀχρήσιμος, παγχρήσιμος Eus., ἀμφισβητήσιμος, ἀναμφισβητήσιμος Eus., ζητήσιμος, πτήσιμος Julian, ἐπαναπτήσιμος, ὀπτήσιμος, ἀθροίσιμος Eccl., κρίσιμος, κατακρίσιμος Arr., χρίσιμος Schol. Ar., διαδόσιμος Synes., παραδόσιμος Polyb., ἐπιδόσιμος, ἐκδόσιμος Poll., ἐνδόσιμος, ἀποδόσιμος Schol. Thuc., ἀρόσιμος Or. Sib., ἐγέρσιμος Theocr., φύρσιμος Nicand., καύσιμος, κατακαύσιμος (s. v. ἄθινα) Hesych., κλαύσιμος Gloss., ἀναπαύσιμος

¹ Cf. p. 16 of this volume. σάξις is found, but not the compound with ἀνά.

² αὔξις in Plat. *Phileb.* 42 D is not well supported. In composition αὔξι- and αὔξο- appear (Osthoff, *Verbum*, p. 199).

³ φύξις is rare; *κατάφυξις does not occur.

⁴ *ἀρασις does not occur, but κατάρσις occurs in the Septuagint.

⁵ ὑδροστάσιμος Diosc. is presumably based on a compound substantive.

⁶ ναυπήγησις only in Hesych.

Eust., καταπαύσιμος Eccl., ὀδεύσιμος¹ Strab., περιοδεύσιμος Gloss., παροδεύσιμος Schol. Call., κελεύσιμος Schol. Soph., ἀμεύσιμος Apoll. Rh., κατανεύσιμος Cyril., διατοξεύσιμος Plut., ὑπερτοξεύσιμος, κηπεύσιμος Hermias, ἀγρεύσιμος Schol. Soph., ἀπαγορεύσιμος Byz., πορεύσιμος, στρατεύσιμος, ἐκστρατεύσιμος, σιτεύσιμος Anth., φυτεύσιμος Diod., βακχεύσιμος, θύσιμος,² ἐκθύσιμος, λύσιμος, καταλύσιμος, ἀπολύσιμος, πλύσιμον Gloss., ἀνύσιμος, ἀκούσιμος, φύσιμος, μαστιγώσιμος Luc., μισθώσιμος, βιώσιμος, ἀποβιώσιμος, ἀλώσιμος, ἀμβλώσιμος Manetho, κενώσιμος Nicet., καρπώσιμος Ath., βρώσιμος, νεκρώσιμος Eccl., σταυρώσιμος Eccl., πτώσιμος, νήσιμος³ Synes., βάψιμος Iamb., ἐρέψιμος, καταλήψιμος, ἐπιλήψιμος, ἐρείψιμος, ῥίψιμον Orneosoph., ἀπορρίψιμος Artemid., ἐπόψιμος, ἀποκόψιμος Gloss.

For others in -σιμος nouns in -σις cannot be cited: στοιβάσιμος Gloss. (cf. στοιβασία, στοιβασμός), ἐργάσιμος (cf. ἐργασία), ἀναδάσιμος Schol. Il. (cf. ἀναδασμός), δικάσιμος, ἐπιδικάσιμος (cf. δिकासμός, ἐπιδικασία), ἰλάσιμος Nicet. (cf. ἱλασμός), εὐνάσιμος (cf. εὐνάξω), ἱππάσιμος (cf. ἱππασία), θηράσιμος (cf. θήραμα), πετάσιμος Nicet. (cf. πετάομαι⁴), γεωργήσιμος (cf. γεώργημα), αἰδήσιμος Orph. (cf. αἶδεις, αἰδέσιμος, αἰδήμων), βοηθήσιμος (cf. βοήθημα), προσδοκήσιμος Byz. (cf. προσδόκημα), λιθοβολήσιμος Gramm. (cf. λιθοβολέω), κουρήσιμος Triclin. (cf. κουρεύω), ἐκπετήσιμος (cf. πετάομαι as above), διαιτήσιμος (: διαιτητής), δαΐσιμον· ἐδώδιμον Hesych., ὀφέλισιμος Call. (cf. ὄφελμα), κέρσιμος Schol. Il. (cf. κέρμα), θρησκευήσιμος Eus. (cf. θρήσκευμα), λεύσιμος, καταλεύσιμος (cf. λευσμός), φονεύσιμος Schol. Il. (cf. φόνευμα), πεπαρεύσιμος· εὐφραστος, σαφής Hesych. (cf. πεπαρεῖν), ἱερεύσιμος Plut. (cf. ἱερεύω), κουρεύσιμος Schol. Eur. (cf. κουρεύω), προβατεύσιμος Philo (cf. προβατεύω), ἱκετεύσιμος Hesych. (cf. ἱκέτευμα), ἐκκλητεύσιμος (definition of ἐφέσιμος) Hesych. (cf. ἐκκλητεύω), ἀρώσιμος (cf. ἄροσις, ἄρόσιμος, ἄρωμα), ναυκληρώσιμος Hesych. (cf.

¹ *ὀδευσις is not known, but several nouns in -σις are formed from verbs which may be either compounds of ὀδεύω or derivatives from compounds of ὀδῶ.

² The uncompounded θύσις is not used in the sense of 'sacrifice,' for which θυσία is common. Cf. Osthoff, IF. VI, 41.

³ μεσονήσιμος Eccl. is probably based on a derivative in -ισιν.

⁴ V. l. Arist. *Metaphys.* 1009b.

ναυκληρέω), παραγράφιμος Sext. Emp. For these the existence of nouns in -σις might fairly be assumed; yet adjectives in -σιμος so derived were so common that the adjectival type might become independently productive. So we may explain σπονδήσιμος (: σπονδή), ἀτήσιμος (: ἄτη'), θανατήσιμος late. πεδιάσιμος Eccl. is seemingly to be referred to πεδίον (cf., however, πεδιάσιος), θανάσιμος to θάνατος, ἀρυτήσιμος Anth. to ἀρυτήρ.

ζώσιμος, πλώσιμος suggest the verbs ζῶω, πλώω rather than ζάω, πλέω. The ο of μόρσιμος would not naturally be found in a noun in -σις.

φρόνιμος seems to be formed from φρόνις.

ἡσύχιμος is an extension of the adjective ἡσυχος; an adjective also underlies γνώριμος (and γνωρίζω); εὐθνήσιμος must be derived from a compound of θνητός; προσδόκιμος may be referred to the same basis as προσδοκία. Prepositional compounds underlie ἐλλόγιμος (cf. ἐν λόγῳ), ἐμποίνιμος Cornutus (cf. ἐν ποιῶν), ἐναίσιμος (cf. ἐν αἴσῃ), καταίσιμος (s. v. καταίσια) Hesych. (cf. κατ' αἴσαν). πολυπενθής occurs with πολυπένθιμος Anth., ἐπωφελής with ἐπωφέλιμος Carm. Aur., παράφρων with παραφρόνιμος, ἄκαιρος, εὐκαιρος with ἀκαίριμος Dion. H., εὐκαίριμος late,² πρόσφορος with ποτιφόριμος Epicharm., and possessive compounds of κρίσις are to be assumed for δυσκρίσιμος Schol. Hipp., ταχυκρίσιμος Hipp.

In κρύφιμος Manetho (: κρύφα, κρυφή) the ι belongs to the suffix, but in ἥριμος· ὀρθρινός Hesych. (: ἥρι), ἄγχιμος (: ἄγχι), πρῶιμος, πρῶμος (: πρῶϊ) and probably in ὄψιμος (: ὄψι- rather than ὄψε) the suffix is -μο-.

In εἵβιμος Eust., on the other hand, a primary derivative with the suffix -ιμο- must be recognized.

Here may be enumerated a few forms of uncertain origin: ὄμβριμος, ὄβριμος (: Skt. *agrīmā-s* ?), γεργέριμος Call. (: Skt. *jar-jara-s* ?), ἐπήτριμος (cf. ἥτριον), ὄστριμον Lycophr., ταύσιμον· μάταιον Hesych.

To this class of adjectives, connected as they are for the most part with abstract nouns, it is customary to refer the origin of the

¹ The participle ἀτέων, however, occurs.

² Cited by Lobeck, *Prolegomena*, p. 172.

Modern Greek abstracts in *-ιμον, -σιμον*, "schon seit dem Mittelalter sehr üblich" (Hatzidakis, *Einleitung*, p. 185). Jannaris, however, *Historical Greek Grammar*, § 1022b, contends that they are due to contamination of the abstracts in *-σις* and *-μα*.

ταμός *Tr.*: (lyr.) *Aesch.—*Com.*: (dial.) Alex. *Euphr. *Nicol.—*Or.*: Dem.—*Phil.*: *Arist. *Plat.

θελεμός *Tr.*: (lyr.) Aesch.

θελημός *Ep.*: *Emped.

ἐθελημός *Ep.*: *Hes.

ἐρῆμος, ἔρημος *Ep.*: *Emped. *Il. Od.*—*Lyr.*: Pind.—*Tr.*: (lyr.) Eur. Soph.; (dial.) Aesch. Eur. *Neophr. Soph. 347.—*Com.*: (dial.) *Antiph. Ar. *Men. 249.—*Hist.*: Hdt. Thuc. Xen.—*Or.*: *And. Ant. Dem. Isae. Isocr. Lyc. Lys.—*Phil.*: Arist. Plat.

λαιμός *Com.*: (dial.) *Men.

λόγιμος *Hist.*: Hdt.

ἐλλόγιμος *Hist.*: *Hdt.—*Phil.*: Plat.

συλλογμαῖος *Com.*: 906.—*Phil.*: Arist.

ἀγωγίμος *Tr.*: (dial.) *Eur.—*Hist.*: *Xen.—*Or.*: Dem.—*Phil.*: *Arist. Plat.

συναγωγίμος *Com.*: (dial.) *Alex. *Ephipp.

ἐξαγωγίμος *Tr.*: (dial.) *Eur.¹—*Or.*: *Lycurg.—*Phil.*: *Arist.

εἰσαγωγίμος *Tr.*: (dial.) Eur.—*Or.*: Dem. *Din. *Isocr. *Lys.—*Phil.*: Arist. Plat.

ἐπείσαγωγίμος *Phil.*: *Plat.

φαίδιμος *Ep.*: Hes. Hymn. *Il. Od.*—*Lyr.*: *Alcm. *Bacchyl. Pind.—*Tr.*: (lyr.) *Aesch.;² (dial.) *Achae. *Soph.

αοίδιμος *Ep.*: *Hymn. *Il.—*Lyr.*: *Arist.; Pind.—*Tr.*: (lyr.) *Eur.—*Hist.*: Hdt.—*Phil.*: *Arist.

κύδιμος *Ep.*: *Hes. Hymn.—*Lyr.*: *Pind.

ἐδώδιμος *Hist.*: Hdt. Thuc. *Xen.—*Phil.*: Arist. Theophr.

πένθιμος *Lyr.*: *Erinna.—*Tr.*: (lyr.) *Aesch. Eur.; (dial.) Eur.

ἰφθίμος *Ep.*: *Hes. Hymn. *Il. Od.*—*Lyr.*: *Theogn.

ἄλκιμος *Ep.*: *Batr. Hes. Hymn. *Il. Od.*—*Lyr.*: Callin. *Tyrtae.; *Anacr.; Bacchyl. Pind.—*Tr.*: (lyr.) Eur. Soph.; (dial.) *Aesch. *Dicæog. Eur. Soph. 295.—*Com.*: (lyr.) *Ar.; (dial.) *Ar. *Philem.—*Hist.*: Hdt. Xen.—*Or.*: ———.—*Phil.*: Arist. *Plat.

¹ V. l. *εἰσαγωγίμος*.

² In Ar. *Frogs* 992.

δόκιμος *Ep.*: *Parmen.—*Lyr.*: *Alcae.; *Pind.—*Tr.*: (lyr.) Aesch.
*Eur.—*Com.*:¹ (lyr.) Ar.—*Hist.*: Hdt. Xen.—*Or.*:² *Dem.—*Phil.*:³
Arist. Plat.

ἀδόκιμος *Tr.*: (dial.) *Eur.—*Hist.*: *Xen.—*Or.*: Dem. *Din. *Isocr.—
Phil.: Plat. *Theophr.

εὐδόκιμος *Lyr.*: *Aesch.—*Tr.*: (lyr.) *Aesch. Eur.—*Com.*:⁴ ———.—
Hist.:⁵ Xen.—*Or.*:⁶ Isocr.—*Phil.*:⁷ Plat.

προσδόκιμος *Hist.*: Hdt. Thuc.—*Or.*: *Dem.—*Phil.*: Arist. Hipp.

πλόκιμος *Phil.*: *Theophr.

ιδάλιμος *Ep.*: *Hes.

εἰδάλιμος *Ep.*: *Od.

κυδάλιμος *Ep.*: *Hes. Il. Od.

πευκάλιμος *Ep.*: *Hes. Il.

καρπάλιμος *Ep.*: Hes. Hymn. Il. Od.—*Lyr.*: *Pind.—*Com.*: (lyr.) *Ar.

ὠφέλιμος *Lyr.*: *Crates *Critias.—*Tr.*: (lyr.) *Eur.—*Com.*: (dial.) *Ar.
—*Hist.*: Thuc. Xen.—*Or.*: Dem. *Hyp. Isocr. *Lyc. Lys.—*Phil.*:
Arist. *Hipp. Plat. Theophr.

κάλλιμος *Ep.*: *Hymn. Od.

ἐκβόλιμος *Hist.*: Hdt.—*Phil.*: Arist.

ἐμβόλιμος *Com.*: (dial.) *Eupol.—*Hist.*: Hdt.—*Phil.*: *Arist.

ὑποβολιμαῖος *Hist.*: Hdt.—*Phil.*: Arist.

ὑλιμος *Tr.*: (dial.) *Eur.

εὐχωλιμαῖος *Hist.*: Hdt.

γυναικόμιμος *Tr.*: (lyr.) *Eur.; (dial.) *Aesch. *Eur. *Soph.

νόμιμος *Ep.*: *Emped.—*Lyr.*: *Pind.—*Tr.*: (lyr.) *Aesch. Eur. *Soph.;
(dial.) Eur.—*Com.*: (lyr.) *Ar.; (dial.) *Ar. *Diphil. *Men.—*Hist.*:
*Hdt. *Theop. Thuc. Xen.—*Or.*: And. Ant. Dem. Din. Isocr. Lyc.
Lys.—*Phil.*: Arist. Plat.

ποινίμος *Lyr.*: *Pind.—*Tr.*: (lyr.) *Soph.; (dial.) Soph.

ἐμποίνιμος *Tr.*: (lyr.) 525.

γόνιμος *Tr.*: (lyr.) Eur.—*Com.*: (dial.) *Ar. 347a, 462.—*Phil.*: Arist.
Plat. Theophr.

¹ δοκιμάζω Archipp. Diod. Diphil. Men.

² δοκιμάζω And. Ant. Isae. Isocr. Lyc. Lys.

³ δοκιμάζω Hipp.

⁴ εὐδοκιμέω Alex. Eub. Philem. 110.

⁵ εὐδοκιμέω Hdt. Theop. Thuc.

⁶ εὐδοκιμέω Dem. Lyc. Lys.

⁷ εὐδοκιμέω Arist.

μόνιμος *Tr.*: (lyr.) *Eur. *Soph.—*Hist.*: *Thuc. Xen.—*Phil.*: Arist. Plat.

παραμόνιμος *Lyr.*: *Theogn.; *Pind.—*Hist.*: Xen.—*Phil.*: Arist.

φρόνιμος *Lyr.*: *Thales.—*Tr.*: (lyr.) *Eur. Soph.—*Com.*: (lyr.) Ar.; (dial.) Ar. Bato *Men. *Telest.—*Hist.*: Xen.—*Or.*: Dem. Isocr.—*Phil.*: Arist. Plat.

παραφρόνιμος *Tr.*: (lyr.) *Soph.

αὔξιμος *Ep.*: *Emped.—*Lyr.*: *Hippon.—*Tr.*: *Aesch.—*Hist.*: *Xen

φύξιμος *Ep.*: *Od.—*Lyr.*: Simon.—*Tr.*: (lyr.) *Soph.

πλόϊμος¹ *Hist.*: Thuc.—*Or.*: Dem.

έτοιμος, έτοιμος *Ep.*: Il. Od.—*Lyr.*: *Crates *Euen. *Solon Xenophan.; Pind.—*Tr.*: (lyr.) Aesch. *Eur.; (dial.) Aesch. *Crat. Eur. Soph. 408.—*Com.*: (lyr.) Ar.; (dial.) *Alex. Ar. *Timocl.—*Hist.*: Hdt. Thuc. Xen.—*Or.*: And. Ant. Dem. Din. Isocr. Lys.—*Phil.*: Arist. Plat.

κάμπιμος *Tr.*: (dial.) Eur.

πόμπιμος *Lyr.*: *Pind.—*Tr.*: (lyr.) *Aesch. Eur.; (dial.) *Aesch. Eur. Soph. 260.

κάρπιμος *Tr.*: (dial.) *Aesch. Eur.—*Com.*: (lyr.) Ar.; (dial.) *Alex.—*Phil.*: Arist. Theophr.

δβριμος,² δμβριμος *Ep.*: Hes. *Hymn. Il. Od.—*Lyr.*: *Theogn. *Tyr.; Pind.—*Tr.*: (lyr.) Aesch. Eur.; (dial.) *Aesch.

μόριμος *Ep.*: *Il.—*Lyr.*: Pind.—*Tr.*: (lyr.) *Aesch.

πόριμος *Tr.*: (lyr.) *Aesch.; (dial.) *Eur.—*Com.*: (lyr.) Ar.; (dial.) *Ar.—*Hist.*: *Thuc.—*Phil.*: *Hipp. *Plat.

σπόριμος *Hist.*: *Xen.

έπήτριμος *Ep.*: Il.

κούριμος *Tr.*: (lyr.) Eur.; (dial.) *Agath. *Aesch. *Eur.

πύριμος *Tr.*: (dial.) *Eur.³

δριμος *Com.*: (dial.) *Nicom.—*Phil.*: *Arist.

γνώριμος *Ep.*: *Od.—*Tr.*: (dial.) *Eur.—*Com.*: (dial.) *Alex. *Antiph. Posidipp.—*Hist.*: *Thuc. Xen.—*Or.*: Aeschin. Dem. *Din. *Hyp. *Isae. *Isocr. *Lys.—*Phil.*: Arist. Plat. Theophr.

σιμός *Lyr.*: *Arion.—*Com.*: (lyr.) *Ar.; (dial.) Ar. *Dionys. *Plat.—*Hist.*: Hdt. Xen.—*Phil.*: Arist. Plat.

βάσιμος *Tr.*: (lyr.) *Soph.—*Hist.*: *Xen.—*Or.*: *Dem.

¹ Cf. πλώμιος.

² δβριμοπάτρη Solon; Ar. δβριμοεργέω Callin., δβριμοδερχής Bacchyl.

³ We should probably read πύριμος.

- ἐργάσιμος Hist.: *Xen.—Or.: *Ant.—Phil.: *Arist. Plat. Theophr.*
*ιάσιμος Tr.: (dial.) *Aesch. *Eur.—Com.: (dial.) *Alex. *Philem.—*
*Or.: *Ant.—Phil.: Plat.*
*δικάσιμος Com.: (dial.) *Philet.; *Men.—Phil.: *Plat.*
*γελάσιμος Com.: *Strattis.*
*θανάσιμος Tr.: (lyr.) *Aesch. Eur. Soph.; (dial.) Aesch. Eur. Soph.—*
*Or.: *Ant.—Phil.: Arist. Hipp. Plat. Theophr.*
*εὐνάσιμος Hist.: *Xen.*
*ἱππάσιμος Hist.: Hdt. Xen.—Phil.: *Arist.*
*δράσιμος Tr.: (dial.) *Aesch.*
*περάσιμος Tr.: (dial.) *Eur.*
*θηράσιμος Tr.: (dial.) *Aesch.*
*πράσιμος Hist.: *Xen.—Or.: *Isae.—Phil.: *Plat.*
*στάσιμος Hist.: *Xen.—Phil.: Arist. Hipp. Plat. Theophr.*
*ἀφέσιμος Phil.: *Arist.*
*ἐφέσιμος Or.: *Dem.—Phil.: Arist.*
*αἰρέσιμος Hist.: *Xen.*
*ἐξαιρέσιμος Phil.: *Arist.*
*ναυπηγήσιμος Hist.: *Hdt. Thuc. Xen.—Or.: *Dem.—Phil.: *Plat.*
Theophr.
*γεωργήσιμος Phil.: *Arist.*
*σπονδήσιμος Com.: (dial.) *Philem.*
*βοηθήσιμος Phil.: *Theophr.*
*ἐξοικήσιμος Tr.: (dial.) *Soph.*
*ᾠφελήσιμος Tr.: (dial.) *Soph.—Com.: (dial.) *Ar.*
*εὐθνήσιμος Tr.: (dial.) *Aesch.*
*ὀνήσιμος Ep.: *Hymn.—Tr.: (lyr.) *Aesch. *Soph.; (dial.) Soph.—*
*Phil.: *Plat.*
*ἀρνήσιμος Tr.: (dial.) *Soph.*
*χρήσιμος Lyr.: *Critias *Theogn.—Tr.: (lyr.) *Eur. *Soph.; (dial.)*
**Aesch. *Dionys. Eur. Soph. 173. 516a.—Com.: (lyr.) Ar.; (dial.) Alex.*
**Antiph. Ar. *Aristophon *Damox. *Dion. *Eupol. Men. *Philem*
**Timocl. 106.—Hist.: Hdt. *Theop. Thuc. Xen.—Or.: Aeschin*
**Ant. Dem. Din. Hyp. Isae. Isocr. Lyc. *Lys.—Phil.: Arist. *Hipp*
Plat. Theophr.
*ἀτήσιμος Tr.: (dial.) *Soph.*
ἐκπετήσιμος Com.: (dial.) Ar.

ἀμφισβητήσιμος *Hist.*: *Xen.—*Or.*: *Ant. Dem. Isae. Isocr.—*Phil.*: Arist. Plat.

ζητήσιμος *Hist.*: *Xen.

δαιτήσιμος *Or.*: *Isae.

ἐπαναπήσιμος *Com.*: 1006.

ὀπήσιμος *Com.*: (dial.) *Eubul.

αἴσιμος¹ *Ep.*: *Batr. *Hes. *Hymn. Il. Od.

ἐναίσιμος *Ep.*: *Hymn. Il. Od.—*Tr.*: (lyr.) Aesch.; (dial.) *Aesch. *Eur.

κρίσιμος *Com.*: (dial.) *Men.—*Phil.*: Arist. Hipp.

ἐπιδόσιμος *Com.*: (dial.) *Alex. *Crobyl.

ἐνδόσιμος *Or.*: *Hyp.—*Phil.*: Arist.

ἀρόσιμος *Phil.*: *Theophr.

μόρισιμος *Ep.*: Il. Od.—*Lyr.*: *Solon *Theogn.; Pind.—*Tr.*: (lyr.) Aesch. *Eur.; (dial.) Aesch. Eur. Soph.—*Hist.*: *Hdt.

καύσιμος *Com.*: *Alex.—*Hist.*: Xen.—*Phil.*: *Plat.

λεύσιμος *Tr.*: (lyr.) *Aesch. *Eur.; (dial.) *Aesch. Eur.

καταλεύσιμος *Or.*: *Din.

ὑπερτοξεύσιμος *Tr.*: (dial.) *Aesch.

πορεύσιμος *Tr.*: (dial.) *Eur.—*Hist.*: *Xen.—*Phil.*: *Arist. *Plat.

στρατεύσιμος *Hist.*: Xen.

βακχεύσιμος *Tr.*: (dial.) *Eur.

θύσιμος *Com.*: (dial.) *Ar.—*Hist.*: Hdt.

λύσιμος *Tr.*: (lyr.) *Aesch.; *Eur.—*Phil.*: *Arist. *Plat.

καταλύσιμος *Tr.*: (lyr.) *Soph.

ἀπολύσιμος *Or.*: *Ant.

ἀνύσιμος *Hist.*: *Xen.—*Phil.*: Plat.

ἀκούσιμος *Tr.*: *Soph.

φύσιμος *Phil.*: Theophr.

μισθώσιμος *Com.*: (dial.) *Alex.

βιώσιμος *Tr.*: (dial.) Eur. *Soph.—*Hist.*: Hdt.—*Phil.*: *Theophr.

ἀλώσιμος *Tr.*: (lyr.) *Soph.; (dial.) Aesch. Eur.—*Hist.*: *Hdt. *Thuc. Xen.

πλώσιμος *Tr.*: (dial.) *Soph.

ἄρώσιμος *Tr.*: (dial.) *Soph.

¹ αἰσιμία Aesch., κατασιμῶ Eubul.

- βρώσιμος* *Tr.*: (dial.) *Aesch. 118.—*Com.*: *Diphil.—*Phil.*: *Arist.
πτώσιμος *Tr.*: (lyr.) *Aesch.; (dial.) *Aesch.
πόσιμος *Com.*: (dial.) *Eubul.—*Hist.*: *Hdt. *Xen.—*Phil.*: Arist. *Plat.
 Theophr.
νόστιμος *Ep.*: Od.—*Tr.*: (lyr.) *Eur.; (dial.) Aesch. *Eur.—*Phil.*:
 *Theophr.
ἀνόστιμος *Ep.*: *Od.—*Tr.*: (lyr.) *Eur.—*Phil.*: *Theophr.
τρόφιμος *Tr.*: (lyr.) Eur.—*Com.*: (dial.) *Archipp. *Men. 190.—*Hist.*:
 *Xen.—*Phil.*: Arist. Hipp. Plat. Theophr.
υάχιμος *Tr.*: (lyr.) *Aesch.—*Com.*: (dial.) *Alex. *Antiph. Ar.—*Hist.*:
 Hdt. Thuc. Xen.—*Or.*: Isocr.—*Phil.*: Arist. Hipp. Plat.
ἄγχιμος *Tr.*: (dial.) *Eur.
λόγχιμος *Tr.*: (lyr.) *Aesch.
τρόχιμος *Tr.*: (lyr.) *Soph.
ὄνυχιμαῖος *Com.*: 879.
ῥσύχιμος *Lyr.*: *Pind.
κατακώχιμος *Or.*: *Isae.—*Phil.*: Arist.
ἐρέψιμος *Phil.*: *Plat. *Theophr.
καταλήψιμος *Or.*: *Ant.
ἐρείψιμος *Tr.*: (dial.) *Eur.
ὄψιμος *Ep.*: *Il.—*Hist.*: *Xen.—*Phil.*: Theophr.
ἐπόψιμος *Tr.*: (dial.) *Soph.
*πλώιμος*¹ *Or.*: *Aeschin.—*Phil.*: *Theophr.
πρώιμος, πρῶμος *Com.*: *Ar.—*Hist.*: *Xen.—*Phil.*: *Arist.
θερμός *Ep.*: *Hes. *Hymn. Il. Od. *Parm.—*Lyr.*: *Theogn.; *Bacchyl.
 Philox. Pind. *Simon.—*Tr.*: (lyr.) Aesch. Eur. Soph.; (dial.) Aesch.
 Eur. Soph. 546.—*Com.*: (lyr.) *Antiph. Ar. *Axion. *Mnes.; (dial.)
 *Alcae. Alex. Amph. *Antid. Antiph. Ar. Axion. *Crates *Croblyl.
 *Diocl. *Diphil. Eubul. *Euphr. Nicostr. Pherecr. *Philem. *Philyll.
 *Sosipat. Strattis Telecl. *Timocl.—*Hist.*: Hdt. *Thuc. Xen.—
Or.: Ant.—*Phil.*: Arist. Hipp. Plat. Theophr.
ῥδυμος *Ep.*: Hymn.—*Lyr.*:² *Simon.
νήδυμος *Ep.*: *Batr. *Hymn. Il. Od.
ἔτυμος *Ep.*: *Hes. Il. Od.—*Lyr.*: *Erinna *Ion Theogn. *Xenophanes;
 *Bacchyl. *Philox. Pind. *Stesich.—*Tr.*: (lyr.) Aesch. Eur. Soph.;
 (dial.) Eur.—*Com.*: (lyr.) *Ar.—*Phil.*: Arist. Plat.

¹ Cf. *πλώϊμος*.² *ῥδυμέστατος* Alcman.

ἐτήτυμος *Ep.*: *Hes. Hymn. II. Od.—*Lyr.*: *Archil.; Pind.—*Tr.*: (lyr.) Aesch. *Eur.; (dial.) Aesch. Eur. Soph.—*Com.*: (dial.) *Ar.

*δοχμός*¹ *Ep.*: *Il.

νεοχμός *Lyr.*: *Alcm.—*Tr.*: (lyr.) *Aesch. Eur. *Soph.; (dial.) *Aesch. Eur. *Ion *Soph.—*Com.*: (lyr.) Ar.; Cratin.—*Hist.*: Hdt.

Among these are 138 secondary derivatives in *-μος*, of which 24 occur in epic, 6 in elegiac, 1 in iambic, 5 in melic, 14 in choral poetry, 35 in lyric parts of tragedy, 46 in tragic dialogue, 8 in lyric parts of comedy, 25 in comic dialogue, 47 in history, 28 in the orators, 63 in philosophy.

The inscriptions alone record *φύγιμον* Andania (Cauer 47), *ἀνασάξιμος* Att. (CIA. II, 780), *ἀπκκηρύξιμος* Att. (CIG. 123), *καθέσιμον* Att. (CIA. II, 444), *ὑπεχθέσιμος* Cret. (Cauer 119 = CIG. 2556), *ἀρκέσιμος* Syria (CIG. 9899), *πράκτιμος*² Delph. (Coll. 1686).

¹ *δόχμος* Eur.

² Polybius uses the form *πράξιμος*.

[An account of nouns in *-μη*, *-μονή*, *-μυς*, and of the possessive compounds in which the several related types appear, will follow. Some general observations on the group of suffixes will also be made.]

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